

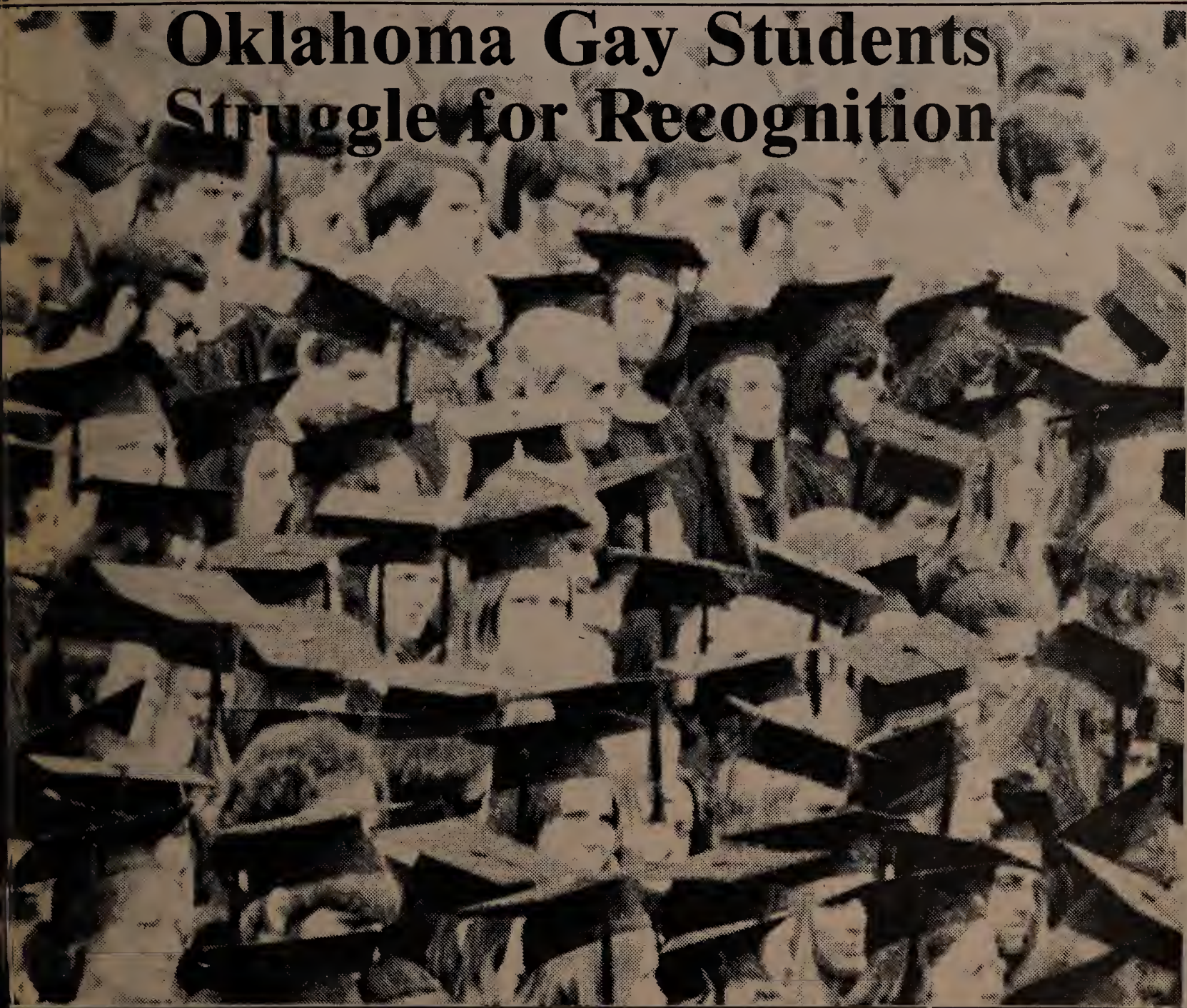
# Gay Community News

VOL. 7, NO. 12

THE GAY WEEKLY 50¢

OCTOBER 13, 1977

## Oklahoma Gay Students Struggle for Recognition



**White House  
Aides to Meet  
March Delegates**

**Christian  
Coalition  
Prays for Gays**

***Stevie*  
Smeared**







# Gay Community News

Vol. 7, No. 12

GCN, 1979

(617) 426-4469

October 13, 1979

## White House Staffers to Meet with March Organizers

By Katherine Davenport

WASHINGTON, DC — Jane Wales, an assistant to President Jimmy Carter's special advisor on special interest groups, and another unnamed White House staffer, will meet with a group of twenty lesbians and gay men from throughout the country on Monday, Oct. 15 to discuss the demands of the March on Washington for Lesbian and Gay Rights. The 11 a.m. meeting, scheduled to take place at either the White House or the Executive Office Building, was organized by Dee Dee Knight of Virginia and Paul Boneberg of California, co-

chairpersons of the March On Washington's Lobbying Committee.

The delegation will be led by March spokespersons Beverly Jackson and Eric Rofes. Jackson is a black lesbian mother and political activist from Jacksonville, Florida. Rofes, a gay schoolteacher from Boston, Massachusetts, was the founder of Boston Area Gay and Lesbian Schoolworkers and is chairperson of the Advisory Board for Boston's Committee for Gay Youth, as well as a writer for GCN. Other March organizers attending the White House meeting include Marie Renfro of San Francisco, Beth Morris of Albuquerque, Ron Alheim of New York, Shelia Shenowitz of Atlanta, Ray Hill from Houston, Jane Levin from St. Louis, Dana Rethmeyer from Baltimore, and Jim McKnight from Alaska.

The meeting will also include representatives from several national organizations, including the National Coalition of Black Gays, the Rainbow Alliance for the Deaf, National Gay Task Force and the National Organization for Women.

Paul Boneberg, co-chairperson of the Lobbying Committee, told



Marie Renfro

Photo by Cookie

GCN, "The purpose of the meeting with the White House staff members is to demonstrate the inclusive and unifying nature of the lesbian and gay community and to seek Presidential response to the grievances of lesbians and gay men. The White House must realize that we are now confronting the reality of our oppression and are demanding political change. It is the responsibility of elected officials to bring about the change."

The meeting will discuss the March demands as well as the strength of the lesbian and gay movement, and then focus on the issue of immigration laws. Delegation spokesperson Eric Rofes told GCN, "The immigration issue is an issue that Carter must be forced to take a stand on. We are going to present the recent cases of lesbians and gay men being

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## Scheduled for Oct. 14 Christian Groups Plan 'Day of Prayer on Homosexuality'

WASHINGTON, DC — A group of "right-wing Christian political organizations" is planning a "national day of prayer on homosexuality" to coincide with the Oct. 14 National March on Washington for Lesbian and Gay Rights, according to R. Adam DeBaugh of the Washington Field Office of the Universal Fellowship of Metropolitan Community Churches (UFMCC).

Gary Jarmin, Legislative Director of Christian Voice, a lobbying group, is in charge of the new "Ad Hoc Committee for the National Day of Prayer on Homosexuality." The committee includes American Christian Cause, America Life Lobby, Catholics for Christian Political Action, Christian Family Life, Christian Voice, Family America, Moral Majority, and the National Christian Action Coalition. Jarmin explained that the action by the coalition seeks to "mobilize Protestant and Catholic clergymen and lay people" for a nationwide campaign to pray for the repentance of homosexuals.

In a press release, Jarmin said, "Our purpose is not to attack or condemn individuals who are homosexual. On the contrary, we intend to pray for them, and for their repentance. We aim to show that the majority of American Christians, which is the majority of Americans, are not and never will be prepared to approve or accept the open practice of homosexuality."

The ad hoc committee, claiming to have 40,000 active clergypersons on their rolls, has already contacted thousands of clergy, urging them to call upon their congrega-

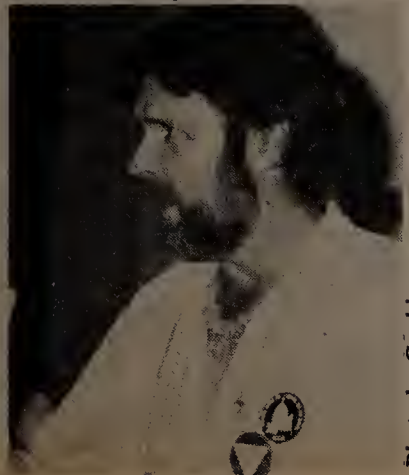
tions to "pray for the repentance of homosexuals and against society's acceptance of the open practice of homosexuality." Jarmin said, "We believe social acceptance of this sin would tend to undermine the family, the community, the country, and God-centered morality."

Jarmin's press release also contained the text of a "Proclamation" which repeats the text of an anti-gay resolution (House Concurrent Resolution 166) introduced into the U.S. House of Rep-



representatives in July by Rep. Larry McDonald (D-GA), intended to convey the "sense of Congress" that homosexual acts and the persons who advocate them "shall never receive special consideration or a protected status under law (see GCN Vol. 7, No. 4)." The "Proclamation" is in the form of a petition which will be presented to Pres. Jimmy Carter, and Jarmin expressed confidence that his ad hoc committee will be able to collect "a number of signatures far in excess of the number of homosexuals who demonstrate in Wash-

Continued on Page 7



Ray Hill

Photo by Cookie

## Co-optation charged GAA Withdraws from CLGR

NEW YORK, NY — Three of the six members of the Executive Committee of the Gay Activist Alliance (GAA) have resigned their posts following a vote which resulted in the termination of GAA membership in the Coalition for Lesbian and Gay Rights (CLGR).

The vote to withdraw from CLGR was seen as the culmination of a campaign "designed to isolate GAA from other gay groups," according to a GAA press release. R. Paul Martin, spokesperson for those persons who have resigned, said, "In the past six to eight months, members of the Revolutionary Socialist League (RSL) and Gay Militant Atheists (GMA) have become voting members of GAA. Their attitude has been one of non-cooperation and avoidance of contact with all other gay groups. In recent weeks they have moved to prevent GAA from helping the Gay Switchboard to keep its offices

by not allowing a letter to be sent to the Gay Switchboard's landlord."

The letter stated that picketing of the building where the Gay Switchboard is housed was initiated by GAA, and not by the Switchboard. The GAA motion to send such a letter passed on a second vote. Some members of GAA admitted to voting to withdraw from CLGR "only to avoid the further rancor and disruptions of meetings by those who openly advocate isolationism."

"We who have resigned," Martin said, "feel that a viable gay political organization must continue to at least maintain contact with other gay groups, even those with whom we have political differences. The withdrawal from CLGR is merely a symptom of a larger illness. The ultimate aim of the RSL-GMA clique is to turn GAA into a sectarian, ultraleftist, violent puppet of the RSL."

Martin claimed that an "RSL front group" has already been established through the RSL-GMA "clique." That group, he said, is the Lesbian and Gay Liberating Organizing Committee (LGLOC). "The failure of LGLOC to attract any popular support outside of RSL-GMA," Martin said, "and the well-known fact of its RSL puppet status, has prompted its inventors to try to co-opt the better known name of GAA/NY."

On behalf of those who have resigned, Martin stated, "We have resigned our posts because we will not be a party to the co-optation of GAA. We will not willingly aid others in using the name of the organization we have helped build and which we have worked in for so many years as a cat's paw in the co-optation and destruction of the gay movement."

Martin charged that there has been a "concerted effort" by the RSL-GMA coalition to "drive people who do not completely agree with them out of GAA." He claimed that people are harassed and "called names" in order to eliminate opposition within the organization.

The people who resigned are R. Paul Martin, a GAA member for nine and a half years; Art Gursch, a member for 5 years; and Wally Hoffman, a GAA member for five and a half years. In addition, Fred Goldhaber, who has been involved with GAA for eight years, resigned as vice-chair of the Media Committee and as editor of GAA's newspaper, the *Gay Activist*.

Martin expressed a sense of regret regarding the feeling that those who resigned did so because they felt they had to, "but," he said, "our loyalty must be to the gay movement rather than to an organization whose honored name will be used to destroy that movement."

## Disciples of Christ to Hear Task Force Report

Compiled by John Zeh

ST. LOUIS, MO — The General Assembly of the Christian Church (Disciples of Christ) will consider a report from a special task force that opposes the ordination of homosexuals when it meets here in October.

The 200-member General Board unanimously accepted the report at an earlier meeting this year in Cincinnati. Some ten congregations and regions had withdrawn resolutions on the issue in favor of the task force recommendation.

The General Assembly can only establish broad criteria for the ordination of ministers serving its 1.2 million members. Final decisions on ordination rest with the regions where the ordination is

sought.

Two years ago, in Kansas City, the General Assembly referred to its congregations a controversial study which took a relaxed view on homosexuality. That document noted that the church "has never acknowledged barriers to fellowship on the basis of dogma or lifestyle. By these principles, rooted in the Biblical faith, it is difficult to point to any basis upon which homosexual persons might be excluded from membership." The study noted that Jesus made no reference to homosexuality; nor did he condemn any acts which might be interpreted as homosexual. It also traced shifts in Christian thinking about homosexuality based on recent medical assumptions.



Harry Eberlin photo

**TAKE BACK THE NIGHT:** More than 6,000 people participated in a "take back the night" demonstration in Philadelphia (PA) on Sept. 29. Marchers stepped off from City Hall, passing through the downtown area and the "porno district" and passing by the sites where women have been raped and murdered. The demonstrators called for safe public transportation, shelters for battered women, secure housing, an end to police abuse, safe work places, more effective rape laws, an end to media exploitation, safe streets, and support for women's self-defense.



Harry Eberlin photo



# News Notes

## quote of the week

“What the Declaration of Independence was to Jefferson, that column was to the gay community.” — Author/columnist Arthur Bell, referring to his *Village Voice* column which has been widely credited as sparking the protests against the film *Cruising*. This quotation is excerpted from a Boston *Herald American* story which appeared on Sept. 21, 1979.

## archdiocese includes gays in ‘family’

MILWAUKEE, WI — After six months of preparation, a 30-member commission appointed by Milwaukee Archbishop Rembert G. Weakland, OSB, has released a report entitled *Responding to the Call*. According to a spokesperson for the National Center for Ministry, “This document sets the tone for what ‘family,’ in its broadest context, means.” The report by the Roman Catholic commission states, in part, “While recognizing the value of the nuclear family the reality of present society has necessitated the broadening of our concept and practice of family ministry to acknowledge other lifestyles, including, but not necessarily limited to, single parent families, childless couples, the widowed, the separated, sexual minorities, and single people.”

## cambridge hears the candidates

CAMBRIDGE, MA — The Boston chapter of the National Organization for Women, the Cambridge Commission on the Status of Women, and the Cambridge League of Women Voters are planning to present a jointly-sponsored “candidates’ night on women’s issues” on Tues. Oct. 16, from 7-10 p.m. The evening of questions and answers will take place in the cafeteria of the Cambridge Rindge and Latin High School, involving candidates for City Council and the School Committee in Cambridge. The program is free.

## amnesty international supports gays

LEUVEN, BELGIUM — Amnesty International, meeting in its 12th International Council, has approved a resolution which declares that any person imprisoned for advocating homosexuality could be considered a prisoner of conscience. The resolution further stated that “in cases where homosexuality could reasonably be assumed to be a pretext for imprisoning individuals for their beliefs,” such persons could be considered prisoners of conscience by Amnesty International.

## are you listening?

NEW YORK, NY — Current plans call for the National Public Radio (NPR) network to offer to its member stations two hours of live coverage of the Oct. 14 National March on Washington for Lesbian and Gay Rights. In addition, the Public Broadcasting Service (PBS) plans to offer an edited special program to its stations, also on Oct. 14. Katherine Davenport, National Media Co-coordinator for the March, said, “We . . . urge people around the country to contact the NPR and PBS stations in their areas to pick up these broadcasts.”

## afl-cio meeting sought

BOSTON, MA — Any members of the AFL-CIO who are interested in a meeting with national labor executives in Washington (DC) on Constituency Lobbying Day, Mon., Oct. 15, are asked to contact Lee Stone at (617) 427-2778 during the evening or (617) 542-7824 during the day. People who wish to attend the meeting must belong to the AFL-CIO.

## man escapes from prison

MANCHESTER, NH — An all-points bulletin was issued from New Hampshire State Prison on Sept. 28 for Joseph Lister, 33, a Methuen (MA) native who was awaiting trial for the murder of a New Hampshire gay man five years ago. (see GCN Vol. 3, No. 15). Lister was captured in December after a massive manhunt involving the Federal Bureau of Investigation (FBI). New Hampshire State Police reported that Lister escaped from the state prison sometime on Sept. 28 while being transported from the courthouse. He is considered extremely dangerous and, according to law enforcement sources, is suspected of having robbed and harmed dozens of gay men. If seen, he should be reported to any police department or the FBI.

## marching on the airwaves

BOSTON, MA — Coverage of the Oct. 14 March on Washington for Lesbian and Gay Rights will be provided locally over National Public Radio member station WGBH, 98.7 FM. The coverage will be live on tape beginning at 10:30 p.m. and is expected to include portions of the rally which follows the actual march, coverage of the first National Third World Lesbian and Gay Conference, and possibly portions of a performance by lesbian comic Robin Tyler.

## mormons admit stakeouts

PROVO, UT — An official of the Mormon-owned Brigham Young University admitted recently that the school’s security police conducted stakeouts of gay bars in Salt Lake City in order to investigate “homosexual activity” at the university. Paul Richards, the university’s public relations director, confirmed allegations made by the American Civil Liberties Union, but claimed that the stakeouts had ceased when the operations came to the attention of university administrators. Richards said that security police employed by the university had in fact ventured off campus in their surveillance activities, and that those officers “wrote letters to a homosexual-oriented newspaper soliciting responses as part of a crackdown on homosexuals,” according to a published report in the *New York Times*. The Mormon Church maintains a strict ban on homosexuals. “Those things were done,” Richard said, “but when Pres. Oaks [of the university] got involved, he said, ‘Cut that out right now.’”

## rape award upheld

DETROIT, MI — Federal Judge Philip Pratt, describing officials at Southern Michigan Prison as “terribly negligent,” has upheld an award in the amount of \$130,000 made by a jury to a male prison inmate who was assaulted and raped in the prison five years ago. Pratt said that prison officials should have protected inmate Ervin Redmond from the threat of rape. At the time of the rape, Redmond was serving a two-year sentence in the youthful defender section for attempted rape.

## a.d.a. endorses gay rights

WASHINGTON, DC — In a recent letter to U.S. Senators, Patsy T. Mink, president of Americans for Democratic Action (ADA), one of the nation’s largest liberal political/lobby groups, urged support for legislation which Sen. Paul Tsongas (D-MA) plans to introduce (see GCN Vol. 7, No. 10). That legislation will seek to prohibit discrimination in employment based on sexual orientation. Mink’s letter stated, in part, “The principle that employment should not be based on irrelevant criteria such as race, creed, color, etc., but rather on ability to do the job, is well-established. The inclusion of ‘sexual orientation’ is a logical extension of this principle. ADA strongly supports Senator Tsongas’ efforts in this area and urges your co-sponsorship of the proposed fair employment legislation.”

## mass. marchers take note

BOSTON, MA — The Massachusetts coalition organizing for the Oct. 14 National March on Washington for Lesbian and Gay Rights has announced that efforts to organize the Massachusetts delegation for the Constituent Lobbying Day (Oct. 15) are being spearheaded by Ann Maguire, Robin MacCormack, and David Gearhart. The coalition especially wishes to hear from people in western Massachusetts who are interested in this project. The coalition also urged persons who have not made travel plans to do so as soon as possible by calling Beacon Tours at (617) 247-1832, or the Boston March office at (617) 542-7824. The Boston March office also has information on available housing in Washington. March organizers also expressed a need for people to serve as marshalls at the March. Training will be provided on Saturday, Oct. 13. If you are interested in volunteering to serve as a marshall, call the Boston March office and leave your name and phone number; someone will contact you.

## gay students aid police

BATON ROUGE, LA — Students for Gay Awareness (SfGA), the gay organization at Louisiana State University, has voted to help the police curb “tearooming” on the campus. Numerous complaints have been received from gays as well as non-gays about “propositioning and public sex” in the men’s lavatory in Alien Hall on the University campus. Police had been using cameras and plainclothes officers in an effort to halt the activity, resulting in what SfGA spokespersons termed “overzealous surveillance [resulting] in harassment and arrests.” The chief of campus police agreed to a proposal made by SfGA that student members of the gay group should patrol the “tearooms” instead of the police, and that they should advise men “to come out of the closet and to suggest the use of other, more isolated, cruising areas.” As a result of its proposal, the SfGA said, the group “has removed at least one legal threat to gay people on campus and has developed better communication with the police and university administration.”

## health activists convicted

CAMBRIDGE, MA — The Women’s Community Health Center (WHCH) here has condemned the conviction of Janice Cohen, Ginny Cassidy, Linda Curtis, and Carol Downer in Florida. The four women, all health activists, were sentenced to one to four months in jail and fined \$500-\$1,000 “for their part in the inspection of Tallahassee Memorial Hospital in May of 1977,” according to a WCHC press statement. According to the WCHC statement, the four women visited the hospital’s maternity ward, uncovering “questionable routine childbirth practices” such as fetal monitoring and separation of infants from their mothers. Their findings were reported to the public. “The work that these women have done in challenging the treatment that women receive at this hospital, raising concerns about routine childbirth practices all over this country, and confronting the medical establishment has great significance for all of us who are concerned about women’s right to make informed choices about our bodies and our right to control our health care,” the statement said.

The women plan to appeal the decision, and have requested financial assistance. Persons wishing to contribute to an appeal fund, or who wish further information, may contact WATCH, c/o Tallahassee FWHC, 1017 Thomasville Rd., Tallahassee, FL 32303.

## straight answers to gay questions

New York, NY — One-fourth of the buses serving New York City’s five boroughs are displaying an advertisement reading, “Straight Answers to Gay Questions. Free. (212) 777-1800. Gay Switchboard.” The promotional campaign is the first of its kind in New York City. The campaign was facilitated by donations and fund-raising activities sponsored by the Gay Switchboard. Cooperation was provided by the New York City Transit Authority and its advertising agents. The assistance of the marketing and advertising firm of Glen A. Pedersen and Associates was volunteered. The campaign was launched in the belief that it would attract new volunteers to the Gay Switchboard and that it would inform gay and non-gay New Yorkers “that help is only a phone call away.”

## rfd marks sixth year

ROYALSTON, MA — The fall issue of *RFD*, the country gay journal, has as its theme “gay life in rural New England.” The current issue of *RFD*, the twenty-first, marks the beginning of the magazine’s sixth year. It is distributed across the country, and the current issue was produced in New England by men from Massachusetts, Vermont, and New Hampshire. A copy of the New England issue of *RFD* can be obtained for \$2 postpaid from *RFD*, Route 1, Box 92E, Efland, NC 27243. Subscriptions are available at the rate of \$6 per year (second class mail), and back issues are available.

## men assaulted outside lynn bar

LYNN, MA — Two Lynn gay men were attacked early Sunday morning, Sept. 23, as they were leaving Fran’s Place, a local gay bar. Police arrived at the scene and found the two men lying on Washington Street bleeding. A 23-year old Lynn man was treated for stab wounds at Union Hospital, while his friend, a 29-year old Lynn man, was kept overnight and treated for a fractured nose and broken hand. They told police that they were assaulted by a gang of “several young men” whom they did not know. They said the gang had knives and a leather-covered pipe.

## clerics slated for network documentary

NEW YORK, NY — Bishop Robert M. Clement and Fr. John Noble have been selected for inclusion in a documentary program for the ABC-TV network which explores “the effective lifestyles of gay people who are making notable contributions to both the gay and the straight world.” The program will be produced by Emmy Award-winning producer-director Helen Whitney, whose style permits people to tell their stories against a background of their work. Interviews with Clement and Noble were filmed at New York City’s ABC-TV studios and at the Church of the Beloved Disciple. It is hoped that ABC-TV will air this program before the Oct. 14 National March on Washington for Lesbian and Gay Rights, and Whitney’s technical staff is attempting to complete the program before that date.

## submissions requested

BROOKLYN, NY — Contributions for a booklet on “Racism and Classism in the Lesbian Community” are being sought in an attempt to compile an educational tool for lesbians struggling with these issues. All articles submitted will be used, with some editing, where necessary, for clarity. For additional information, or to submit articles, contact Joan Gibbs, 306 Lafayette Ave., Brooklyn, NY 11238. Deadline for submissions is January 17, 1980.



## Back Bay Association Under Fire

By David Brill

BOSTON, MA — Tempers are flaring in the Back Bay community over a recent item which appeared in the *BBA Intelligence Report*, a publication of the Back Bay Association, the area merchants' and business group. At issue is the position of the Back Bay Association on the recent change of management from the Club Max, a straight disco in Park Square, to Wilbur's, a gay nightspot.

The BBA newsletter headlined the item "CLUB MAX WANTS TO GO GAY" and claimed that, with another gay disco (The Bar) only a block away, "a questionable atmosphere could be created with the two clubs in operation." BBA Executive Director Stuart Robbins "had been told over several instances where male and female couples and obviously straight males were denied entrance."

Rep. Barney Frank fired off an angry letter to Robbins in response: "I was very distressed to read . . . what I can only describe as a bigoted attack on gay people with reference to the license transfer at the old Club Max . . . Not only is this an unjustified attack on the rights of gay people, it undermines our efforts to deal sensibly with the problem of late-night liquor uses in our neighborhood. When the BBA suggests support for the potentially disruptive operation of Maxwell's Plum in an area which abuts residences, and then opposes a smaller and less disruptive operation in an entirely non-residential area, I believe you damage your credibility with the regulatory authorities."

Robin MacCormack, City Hall's gay community liaison, joined in with a letter of his own. "It is this kind of bigotry that we have been trying to combat throughout the city for some time now," he said, "and considering the number of gay men and les-

bians that own, work for, or support businesses in the Back Bay, I find it especially distressing to find this attitude in your Association."

The Back Bay Association is not to be confused with the Neighborhood Association of the Back Bay (NABB), which Frank said has taken a policy to new liquor licenses based on the location of the premises and quality of management, not the sexual preferences of the patrons. The NABB opposed two gay establishments, Darts and Buddies, but it also opposed a \$5 million renovation of the Tennis and Racket Club to make Maxwell's Plum on Boylston Street, and Friday's on Newbury Street, both straight, which is consistent with their stated position on late-closing discotheques from the south side of Boylston Street onward.

The business group, however, is supporting the Maxwell's Plum proposal, but opposed Darts, Buddies, and the Wilbur's application. The BBA also is supporting a massive renovation for the site of the former Victorian Boston armory, which is located adjacent to the densely populated Bay Village neighborhood.

Robbins told *GCN*, "I made a serious gaffe. What I meant by 'questionable atmosphere' was the noise and traffic situation. That area needs no more liquor licenses of any kind." He denied any anti-gay attitude on the part of the business group, and claimed that the association was on record as opposing any liquor licenses in the area. To date, the Teddy Bear, a "strip joint," has been closed and Robbins said he is "working to close" the Mousetrap, a similar bar next door.

Commissioner Jon C. Straight of the Boston Licensing Board told *GCN* he was "shocked at the anti-gay attitudes" of the BBA, and specifically criticized Robbins for

claiming anti-straight discrimination without any substantiating evidence other than "he had heard of incidents."

The Back Bay Association has often been confused, and gotten into conflicts, with the Neighborhood Association of the Back Bay, which is primarily a residents' group. Sources told *GCN* that one of the prime movers in the BBA is Roger Saunders, owner of the Park Plaza and Lenox Hotels. Indeed, the BBA has its offices in the Park Plaza Hotel.

Frank said he totally rejects Robbins' complaint about alleged discrimination at Wilbur's. "I don't remember the BBA going against Whimsey's," he said. (Whimsey's was a straight discotheque run by Saunders' friend, Copley Plaza manager Alan Tremain, which was found guilty last year of discriminating against blacks at the door, and received a 5-day suspension from the Licensing Board.)

"Park Square is a perfectly good place for these kinds of businesses," said Frank, who added that he also supported The Bar in its license application. "I represent that neighborhood and have never had any complaints."

Straight added one more fact to point out the inconsistency of the business association: Saunders recently applied for, and received, a liquor license for a new bar inside his Park Plaza Hotel.

Said Robbins in defense: "Does New York have five gay discos? Park Square is not an adult entertainment area." He said that the upcoming Park Plaza redevelopment project eliminates the need for drinking places in Park Square.

The construction for the Park Plaza project has already begun. A new parking lot now stands where two gay bars, Twelve Carver and Herbie's, thrived for 20 years.

## Community is Theme of Gay Town Meeting

By Cindy Stein

BOSTON, MA — Approximately 200 lesbians and gay men attended a "town meeting" at Boston's Old West Church on Thursday evening, Sept. 27. The event, entitled "Is There Community After Sex?", was an effort on the part of a small committee of lesbians and gay men to open up a dialogue for members of Boston's gay community on the issues which are crucial to its unity and political effectiveness.

The meeting began with the remarks of three scheduled speakers introduced by moderator David Peterson. First to speak was Charlie Shively of the radical gay male publication *Fag Rag*. Shively's remarks on the theme of "community" centered around the issues which have polarized lesbians and gay men, particularly that of gay male sexuality. He quoted a series of questions posed by black lesbian feminist Beverly Smith, in her speech at this year's gay pride rally, in which gay men were asked to specifically describe the gay male experience. Smith expressed a need for this information to aid her in an effort to deal with the perceived connections between male homosexuality and misogyny. Shively felt that a recognition by gay men of their difficulties in dealing with women was crucial to the task of building community. The ultimate question, in his view, was whether or not "men will be able to, by themselves, take care of their own lives and not live off the energies of women." He urged gay men to take up the

challenge proposed by Beverly Smith.

Next to speak, in the line-up of three planned five-minute speeches, was Linda Carford, of the Gay Business Association and the proprietor of Beacon Tours. Carford's opening remarks, lighter in tone than Shively's, outlined the "elusiveness" of the topic of the evening.

"Is there community after sex? It's like asking, is there a Catholic community beyond religion?" she said.

As she prepared to begin reading from a written speech, Carford glanced over at the person who would be interpreting her remarks for the hearing impaired and smiled.

"Oh good, I have a woman interpreter."

That comment provided the focal point for many of the comments that were to follow concerning sexism in the gay community. It stood out as a specific example in a sea of general statements which spoke of "diversity," "unity," and "tolerance."

Carford pondered the question

of whether community could exist among such a diverse body of persons. She acknowledged the ability of any gay or lesbian person (using herself as an example) to spend a good part of his or her time and activity in the company of other gays, as a customer of gay business people, and as a client of



Linda Carford

gay professionals. She maintained that, although sexual preference is the single common thread, gay people can unite and be united in times of "grave discrimination," like the threat of the Briggs Initiative or the aftermath of Dade County.

In addition, she saw the political arena as another place where unity could emerge. She proposed the strategy of humor, setting forth an example of how Boston gays might oust conservative City Council member Albert "Dapper" O'Neil.

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Charlie Shively

Ken Rabb photo

## News Commentary

## Langone Endorsed by Noble

By David Brill

BOSTON, MA — That politics is making stranger bedfellows than usual this year is evident in the recent endorsement of City Councillor Frederick Langone by former State Rep. Elaine Noble. Noble made the endorsement in a recent advertisement which appeared in the *Boston Ledger*.

Langone, chairperson of the Ways and Means Committee of the City Council, was last mentioned in *GCN* two years ago, following a statement on gay teachers on a local radio program. He said he did not believe gays should be barred as teachers if they are "of good moral turpitude" (see *GCN* Vol. 5, No. 19). Once called "the master of malapropism" by the *Boston Globe's* David Farrell, Langone was also recently in the news when the city sought extra appropriations for the visit last week of Pope John Paul II.

Langone got into an argument with pro-choice activist Bill Baird and with two Protestant ministers who had come to speak against the spending of \$2 million in public funds for a religious activity.

Noble said she made the endorsement in the *Ledger*, which serves primarily the Back Bay and Beacon Hill neighborhoods,



Boston City Councillor Frederick Langone

because he "has been there when the neighborhood has needed him." She specifically cited licensing and zoning matters, senior citizen issues, and "neighborhood stuff in general."

"He's always done 100%," she said, adding that Langone and Albert "Dapper" O'Neil, the Council's outspoken, if not outlandish, conservative, are "the best for the neighborhood."

Does the endorsement of Langone by Noble, who is a ranking member of Mayor Kevin White's administration, have any

Continued on Page 6

More than 1,000 people gathered in Boston on Oct. 1 to carry a protest to Pope John Paul II on his arrival in the United States. The demonstration was sparked by the Sept. 28 shooting of Darryl Williams, 15, a black Jamaica Plain High School football player, during a game with Charlestown High School. Williams, the bullet still lodged in his neck, is paralyzed from the neck down. Three white Charlestown teenagers were arrested for the shooting and have been released on bail and personal recognizance. In an effort to shield the Pope from the demonstrators, secret service agents and police made a last-minute change in the Pontiff's motorcade route through Boston's South End.



Susan Fleischmann photo



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Managing Editor Richard Burns  
News Editor Dan Daniel  
Features Editor Amy Hoffman  
Design Director Eric Peterson  
Political Analyst David P. Brill  
Office/Business Mgr. Mike Riegle  
Classifieds Nancy Walker  
Promotions Mgr. Mel Horne  
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7000 SW 62nd Avenue  
Miami, Florida 33413  
(305) 666-2588

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Editorial

March on Washington

In the ten years which have passed since the Stonewall Rebellion gay people have organized into local movements in communities across America. Slowly, a national mass movement has evolved out of necessity, to respond to the crises in Dade County, in California and elsewhere. The National March on Washington gives us the opportunity to develop a national consciousness. As a national force we are calling for "an end to all social, economic, judicial and legal discrimination against lesbians and gay men." At the same time in organizing the march, we are forming new coalitions upon which we can later depend.

We respect the decision of some lesbians and gay men to live and work separately. Yet we are convinced that there are times when our working together, as we did in California to defeat the Briggs' Initiative, will benefit all of us without detracting from the work we do separately.

We urge you to go to Washington, D.C. on October 14 for the National March on Washington for Lesbian and Gay Rights.

We must march to dramatically show our numbers and our strength, to demand that government develop responses to our needs at the same time that, through the creation of this march, we

develop a national organizing structure, one which can generate funds and mobilize people to action when we are alone, isolated, in crisis in our home communities.

Visit your representatives in Congress on Monday, Oct. 15 as part of the Congressional Lobbying Day sponsored by the Gay Rights National Lobby. Many members of Congress report that they have never heard from a constituent who is gay, and so are able to claim that we don't exist in their districts.

Participate in the "Petition the President" campaign sponsored by the National Gay Task Force. You can help by circulating a petition addressed to President Carter, demanding his public support for gay rights. At the very least you can sign one.

Support and participate in the Third World Lesbian/Gay Conference sponsored by the National Coalition of Black Gays. A political network of third world lesbians and gay men must be established. White lesbians and gay men should attend workshops in the conference and challenge the racism in the movement by confronting the racism in themselves.

Go to Washington. If you don't think it's important, think again.

Community Voices

semper fidelis

Dear GCN,

I have been an avid reader of GCN for several years. In spite of the left-wing bias often apparent in GCN, your newspaper is not only the best, but the most indispensable American gay publication.

However, as a gay Marine, equally proud of being gay as I am of being a Marine, I cannot let the snide attack on the United States Marine Corps go without rebuttal. I'm referring to the statement in the article on the Boston mayoral campaign which, in regard to Mr. Timilty, states "he is a Marine."

What is this supposed to be, the ultimate in insults? I suppose the author feels that this is the worst possible thing one can say about another. However, Marines have been at the forefront of the gay rights struggle. For example, the Rev. Paul Moore, Episcopal Bishop of New York and Congressman Paul McCloskey, one of the few Republicans to support gay rights, are both former active-duty Marines.

Marines do indeed feel that there is no such thing as an ex-Marine. One can no more be an ex-Marine than you can be an ex-homosexual. I happen to be both and have no intention nor desire to change either condition.

Thank you,  
Name Withheld  
United States Marine Corps  
New Orleans, LA

children grow

Dear GCN:

I am a member of a support group for Lesbians with Children, and I have some serious objections to Kore Sapphire's idealistic conclusions about the female children who were at the Michigan Women's Music Festival. She predicted that:

These children will be wimmin I can never be. Matriarchy will form their bodies with strength, teach them that wimmin can heal and amaze each other. . . . They will grow up understanding magic. They have seen that wimmin are worthy of love. . . . They will grow to places I can't imagine.

While I agree it is important to try to share our life styles and our values with our children, it is also important to have realistic expectations about the results of this process. Our children are not sponges who will absorb everything we teach them. They are not robots who will copy our every action. They will be influenced not only by the lesbian community, but by the community of their peers as well. We must give our children the space to make their own choices, even if these choices are different from our own.

Kore Sapphire is sure that these children "will be witches before they're twelve." Given the biases and pressures of our society, it's much more likely that they'll be heterosexual adolescents. Yet Kore Sapphire's vision does not even include any possibility of relationships with men.

As a lesbian mother with male children, I can't help but add that I would appreciate it if other lesbians would think about putting as much energy into encouraging our sons to be non-sexist as they are currently putting into helping our daughters to become witches.

Gia Berkman  
Sharon, MA

gay trees

To the Editor,

It was with a certain amount of amusement that I read the article (GCN, Sept. 29) concerning the attempt on the part of members of the Orthodox Rabbinate to prohibit the planting of a "gay forest" in Israel. However, upon reflection, I have come to agree with these sages. While it may be permissible, out of extreme charity and pity, to permit an occasional, isolated gay tree to bear its fruit in lonely and anonymous silence, the prospect of condoning a whole forest of gay trees to grow wild in the Holy Soil of David and Jonathan, of Ruth and Naomi, to commit God only knows what horrible abominations with each other, staggers the moral conscience of every decent person, without regard as to race or sect. Surely many American Christians, for example, will feel a keen sense of spiritual unity with their Jewish counterparts in Zion in this respect.

Having had this subject repeatedly thrust upon us by a sensation-seeking press, by now it must be obvious to any clear-thinking person that such trees will certainly not be able to reproduce themselves, hence, they must RECRUIT! Think of the horror of a whole forest of these depraved hybrids (for surely no tree is "that way" in seed) sending out their rhizomes in search of innocent and unsuspecting young saplings to molest; deflowering the countryside, draining the groves of their nectar and the nation of its horticultural vitality. The sturdy cedars of Lebanon transformed into limp-branched willows, the offspring of the mighty oak insisting upon being referred to as (gasp) "Myrtle"! Now I know there are some liberals out there who will insist that this is the work of only a handful of militants, a few rotten apples, so to speak, but I would say your thinking is wooden and remind you that once Israel's (or any nation's) forests are run over by these non-reproducing degenerates and their root systems choke out normal, healthy plants, this means ROOT ROT! and with it, THE END OF ALL TREES! Let the call go out over hill and dale for a return to sanity and the arboreal orthodoxy of our fathers.

Sincerely,  
Rev. Fr. Frederick L. Hirshman  
Holy Spirit Oratory  
(Evangelical Catholic)  
Jamaica, NY

P.S. If my little sermon of the trees means anything, I hope it re-establishes the wisdom of that ancient rabbinical dictum: "It is impossible for an ignorant person to be truly religious."

papers in prisons

Dear Editor:

Thank you for your coverage of the recent developments in *NGTF v. Carlson*.

There was a significant omission from the article, and that was reference to my co-counsel, Nan Hunter, Esq., of the Feminist Law Collective in Washington, D.C., with whom I share responsibilities for the case. Without her efforts, the progress which you reported would not have been possible.

Again, many thanks for your report, and I look forward to reading more about the case as developments unfold before trial.

In struggle,  
Margot Karle, Esq.  
New York, NY

fractious factions

Dear GCN,

The Town Meeting last Thursday has left us with our usual sense of disappointment, frustration and hopelessness that we seem to experience after attending any "Gay Community" function. It has also left us with that feeling that one can only experience after witnessing a black comedy.

We realize that our point of view is not "Politically Correct" according to the new radical feminism or perhaps even to the various contingents within the gay "community" (and we use the term lightly). But, our hope is that the "community" and its mouthpiece will at least acknowledge the fact that diverse thought does indeed exist.

First, to assume that we belong in any sense to a "gay community" is ludicrous. Numerous factions, separatist groups, radical sub-committees and hair-splitting intellectuals do not a community make. We are not members of any organization for the following reasons:

- a. We do not hate men.
- b. We do not care who signs for the hearing impaired when we speak.
- c. We are not Black, Third World, Hispanic, Handicapped, or Gay Youth.
- d. We attend mixed bars.
- e. We hold hands in public and are generally affectionate.
- f. We consider ourselves gay people rather than lesbians.
- g. We do not unite to take back the night.
- h. We have a very low tolerance of people who do not approve of all of the above.

We realize that there will never be a true community as long as there are factions. Our purpose should be to band together for one reason only, to demand and work toward our human/civil rights as one oppressed body or minority. We will not succeed as dykes with tykes or fags with bags or radical lesbians to the left of Ronald Reagan or purple people who love orange people, etc.

To this end, we should regard ourselves as a unified body of gay people, for that is exactly what we all are, gay people. Perhaps some day the divergent factions will recognize this fact, put idealism and differences aside and fight together for the one thing that unifies us, our gayness.

The second part of this exegesis should be subtitled "HUMOR" for those who still do not accept the fact that humor exists.

HUMOR Part II

After four years of standing in Copley Square while waiting for the annual march to begin, and trying to decide what contingent to march with, we have formed the "Anti-Faction Faction." You see, as we are not members of any organization for the above stated reasons, we can never find our rightful place in the march order. So . . . next year we will be carrying signs for the A.F.F. open to all who have had the same difficulties that we have encountered. It is open to all who are not marching with a religious group, political group, separatist group for whatever reason or people who cannot find a sign for their particular preference, i.e. pink terrapins with chains for working class values who don't wear their hair short.

Perhaps, within the anti-faction faction, we will at last find a sense of "community."

The above has been a community service announcement.

C.C. Banks  
D.E. Rider  
Boston, MA

GCN welcomes letters to "Community Voices". If at all possible, your letters should be typed and double-spaced. Anonymous letters will not be published, but names will be withheld upon request. Letters should be addressed to Community Voices, GCN, 22 Bromfield St., Boston, MA 02108.



# Speaking Out

## To the Gay Male Community

By Charlie Hinton

I am writing to raise two questions.

1. Does the gay men's community have any social or moral responsibility to anyone other than itself?

2. Should we begin to broaden the issues our movement addresses? I believe we should answer both questions "yes". By addressing only "gay" issues we are not only isolating ourselves in a way that could be suicidal, but we are also limiting our possibilities of personal growth and freedom.

First two points. Gay oppression in society flows out of the oppression of women. When sex role models break down, work role models break down, and women stop being free laborers whose unpaid job it is to raise future workers and nurture bruised male egos. The greatest threat gayness, in and of itself, offers to the "system" is alternative sex role models for children — of strong independent women and of tender nurturing men. Sen. Briggs understands this well, and Proposition 6 was an attack on the rights of gay people to be around children more than anything else — which means an attack on our rights to have anything to say about future generations or be a part of future history in a very real sense.

The irony of this is that it seems a large portion of the gay men's community doesn't seem to care about the basic needs of children, and in fact is trying to avoid them, which leads to my second point. In the United States for every dollar a man earns on the average, a woman will earn 50-60¢ (white men and women earn significantly more than third world men and women). Gay men not only have more earning power than women, but generally don't have to support anyone else on that salary, which leads to a contradiction that is very important in San Francisco right now. Most of us have come here from all over the country (and the world) to escape gay oppression and to develop a life-style that is not alienating to us. On the other hand our ability to earn money has created for us a great deal of economic leverage which is creating a lot of tension in the neighborhoods into which we are moving. Three or four gay men roommates can generally earn more than nuclear families or single parent households, and this gives us a big advantage in competing for resources, especially housing.

Which leads me to the questions I asked above. Gay oppression is a tangible and real thing that we are all trying to end. However the solutions we are finding for ourselves are

creating a whole new set of problems with our neighbors. *We are part of a larger society*, and it is time we address the larger issues that society faces *as a movement*. Instead of avoiding children and resenting taxes we pay for education, we should become involved in childcare and address *all* of the issues confronting the educational system, not just the rights of gay teachers. Senator Briggs attacks us with Proposition 6 and attacks mainly third world people, particularly black people, with Proposition 7. Should we be surprised that black people are angry at us for not wanting to "dilute" the campaign against 6 by also taking a stand on 7 (especially when we are moving into housing they are being forced to leave)? We are a minority, and by taking a stand *only* on gay issues we are isolating ourselves from the rest of society and setting ourselves up to be scapegoated — which is exactly what's happening. Harvey Milk was on the right track because he understood this, which is probably the main reason he was assassinated.

I want to conclude with some gut feelings that are more subjective than the above analysis. I have a great deal of anger at the gay men's culture that is supposed to be mine. I know what most of us have gone through to get here, and I don't want to go back in time any more than the rest of you. But in some ways the gay liberation movement has become the gay liberation nightmare, because sexual freedom has come to be translated into hedonism and social irresponsibility and unconcern — at least for a very visible part of the movement.

We talk about being "family." This is a good start, because we need to learn to nurture and support each other more. We need to become brothers first and sex objects second. For me, at least, this is the most important thing about being gay. The gay men's movement, however, has lost track of this tender and nurturing quality of gayness, and our sexuality has been manipulated into a commodity supporting a flourishing new industry of gay sexual fetishism. It's time we take our dicks off of our sleeves and put them back in our pants! And as we become family with each other, we should also join the one large family of human beings that is fighting all over the world to free itself from bigotry and oppression in all its forms. Only then will we be fighting for gay "liberation".

## Community Voices

### the pope

Dear Sisters and Brothers,

As a gay male who is neither Catholic nor American, I was appalled by the viciousness of Jeannette Muzima's letter (*GCN* "Deliver us from Evil").

When I arrived in the U.S. in early '77, I was shocked at the hatred against gays generated by Anita Bryant who claimed to be a "Christian." Our sisters and brothers have suffered a great deal throughout history from both "religious" people and atheists alike; racism, sexism, and intolerance know no boundaries and cannot be tagged upon any particular group. The United States in many places and at various times has upheld these negative practices of discrimination which would put the Inquisition to shame; for example the McCarthy "witch hunt" against "communists" — the slaughter of the American Indian — the slavery of blacks — oppression of women — to cite a few examples.

All of this is lamentable (a slight understatement), and improvements need to be made, but one can hardly condemn the entire United States of America because of its history or because of the "Anita Bryants" that claim citizenship here.

As the United States freely uses U.S. taxpayers' money to make arms, destroy the ecology (and very little protest is ever heard), why not indeed extend hospitality to a head of state in the usual U.S. tradition? The Pope is representing Vatican City which is a legitimate state in its own right. In spite of individual's religious expression being classed as "repressive" to some people, I find that hopping on the "hatred bandwagon" to be generally self-destructive and self-demeaning (one never hears of Anita these days, does one??).

Sister, I would support your right to non-belief, but remind you that many of your gay sisters and brothers revere, honor, and love their religion, not because we are "opiated," but because we have found a great joy of life and power available to us in a very special way. You have chosen freely to follow your own leading, please allow us to follow our own paths with equal freedom.

Religion is not perfect, being made up of human beings with their own failings and prejudice, sometimes even against the injunctions laid down by its founders. Someone once told G.K. Chesterton "Admit it, Christianity has failed after 2,000 years." He answered, "Oh, I don't know — nobody has ever really tried it."

So, also other groups, clubs etc. often wander from their ideals, yet why should we in the gay community be so angered by it? Surely we have seen enough of life to realize that negativity is pointless. I am personally rejoicing with my gay Catholic sisters and brothers that their leader is visiting them; the mass is their central form of worship and I think it is a wonderful opportunity for them to be visible as gays among the Catholic community.

No one denies the negative parts of Catholic history, but let's work together for a more positive future, and throw out all this bitterness and hatred, for that is the *real* oppression and cause of non-creative thinking. As long as we continue to put down others, we are no better than the bigots who threaten our freedom, united we stand; divided . . ? In Gay Love,

Rev. Stan Harris,  
Senior Pastor, MCC/Baltimore,  
Baltimore, MD

### i saw the pope

Dear *GCN*,

I am happy. I am happy because I saw the Pope! I viewed Pope John Paul II right on Boylston Street.

This moment of seeing the world leader of righteousness evoked good emotional feelings. As tears washed my cheeks I felt reconfirmed as a Catholic and as a gay man.

Sometimes I need this encouragement since the popular Catholic leaders condemn homosexuality. They have stuck to traditional teachings of "naturalism" and they have ignored the living truth of men being able to love men or women loving women.

As an ex-religious and a gay person I love the Church. In practice the Church does not love me.

I witness my love for the Church every day by trying to be nice to all of God's people. The Church says we find God with each other. By being concerned for one another we reflect the goodness of God. Our growth together as one body is what the Church is about.

I felt this as I waited for the Pope.

In today's world he is the only world leader that is a symbol for the search for truth. Priests and sisters as human beings all make mistakes. The Pope as a man has limited knowledge.

The Catholic church and other churches in their individual members are all imperfect. Most of them are also perfect. They are perfect since in ideals they search out the truth and the inner goodness of humanity.

I accepted my "gayness" because of the Church. Theology taught me church formulas on how we know God. I reflected on these teachings and realized that God was acting in my life through my sexual struggle. I found freedom and became "Catholic" as soon as I accepted myself as a gay person.

Individual religions are not going to tarnish the truth of my sexuality. They also can not tell me that I am not good or that I do not belong to the Church.

I saw the Pope as a man. He is a man representing collectively all the goodness that God has given us. He and other church officials may occasionally hurt me or other minorities by their insensitivity toward our beliefs. This is o.k. I recognize them as people that can not realize everything. They are all humans.

I am happy because the Pope is a person. In his shortcomings and misunderstandings he still has a right to be here as a symbol of righteousness.

The Pope could condemn me but I can not write off his goodness. His life has been a life of being concerned for many oppressed people.

Let us put aside our differences and rejoice over the good things that the Pope stands for. Boston is blessed with a visit from Pope John Paul II. I am glad that he came.

Daniel J. Holmes  
Boston, MA

### Distribution Manager

**GCN needs someone to join our distribution team (for our local distribution route). This is a part-time position. Contact Richard Burns at 426-4469. You'll need transportation.**

### victims

To the Editor:

I have just read your 10/6 issue, and was particularly struck by "Summer Schlock Report" by Paula Bennett and "The New Homophobia" by Doug Ireland. At the risk of oversimplification, I think there is an important theme which ties these two excellent pieces together: it is the theme of *helplessness*. Whether one deals with the pseudo-feminist, male-identified women in the novels reviewed by Bennett — where the person with the power is the person with the penis — or the documentary material on the new legitimacy of fag-baiting and queer-bashing or -murder — where the person with power is the person with the pistol — the problem is the same: women, including lesbians, and gay men, like blacks and Jews historically, are cast in the role of *victims*.

The trouble with victimization is twofold: first, it tends to provoke more violence against the victimized groups or individuals; second, the victims get to *like* it (which, I believe, is the dynamic about which Bennett complains when she describes the characters as male-identified when they combine apparently feminist talk with behavioral phallic worship). As indirect evidence for the first point — that victim status begets further violence — I will mention two items: (1) It apparently took the violence of the 60s to reverse (partially!) the physical victimization of blacks in this country. Racists tend nowadays to be more fearful of blacks, rather than serenely contemptuous; they practice all manner of discrimination against blacks, but they don't usually expect to get away with lynchings and tar-and-featherings. (2) The presence of the military prowess of Israelis has converted (at least temporarily) a large number of people whose right-wing political convictions would ordinarily make them prime candidates for serious anti-Semitism. They can "respect" Jews — if the Jews demonstrate themselves to be as capable of killing other people. (These are not people who are favorably impressed if Jews demonstrate a talent for the violin, the novel, or the healing arts; *that* only makes them *suspicious*!)

Regarding the second point — that victims start liking it — the complaint Bennett makes about the women characters in the novels is one which I have felt about the vast majority of the male gay literature: the characters suffer *too well*, and they don't manage to get out of their victim status. Where Bennett and I seem to disagree is that she issues the complaint without acknowledging that the trouble with these characterizations is not that they are *not true* — they are, unhappily, frequently all too true — but that they are damaging, i.e., they tend to perpetuate the very problems to be resolved. Women do, unfortunately, even when they are intellectually aware of feminist thinking, all too often cave in to men. Gay men do, even when cognitively gay-liberationist, succumb to straight-identification in myriad ways. We have had long practice in getting "secondary gain" from our victim status, and we are all loath to give up that satisfaction in favor of a *fight for our rights*, the outcome of which we may not live to see.

Perhaps Bennett thinks more of the power of literature than I do. I think it *reflects* what's going on more than it paves the way for what *should* be. I am personally inclined to think that the novels will change when our lives do, although I think a good argument can be made that literature ought

not to be so "conservative" as it is. The events in the novels and the events in the newspapers are, in my opinion, more similar than they are different. Of course, neither of them tells the whole story, partly because the everyday progress being made by women and gay men is not considered either newsworthy or novel-worthy, even by women and gay men. Or, perhaps, the kind of news and novels I would like to see are written, but never get past the red (or is it blue?) pencils of the publishing establishment, which is clearly both antifeminist and homophobic. But I strongly suspect that our sister and brother writers — and they are legion — are, like most of their readers, still too straight-male-identified to produce a literature which is truly liberated.

The dilemma which I think we all must face and find a way out of is the one encapsulated by an epigram attributed to Hitler: "The great strength of fascism is that it forces its enemy to adopt its methods." In other words, we are in a position where we must reverse the victim status to which this culture gladly assigns us. To some extent we must do so by acquiring and using *power*, something women and gay men are both unused to and timid about. Yet, in doing so, we run the serious risk of becoming like the people who victimize us. (Are gay men to carry weapons to the Gardens? Are women to arm themselves so they can walk in their own neighborhoods after dark? Are we to become killers, in order to demonstrate that we will no longer submit to being killed?) Psychologists call this potential process "identification with the aggressor." Clearly, it is not the best process for people who want not only to better their own positions, but to make some fundamental change in our rule-by-violence society!

I do not pretend to have a way out of this dilemma, save for one aspect. I believe we have to start learning to think like people who *have* rights and power, rather than people who *get* privileges and power *from* somebody else, and to *work* for recognition of ourselves for who we are. This involves becoming *more* visible, in all our variety, and in spending less energy dis-identifying from each other. We don't all have to be the same, and we don't have to accept *all* the behavior of *every* member of our community, in order to have a common cause. I am dismayed by the loss of momentum in the gay movement, and the widespread complacency among many "comfortable" gays, who say of political setbacks — as did the Jews in prewar Germany — "this too shall pass." The gay *population* — both women and men — is much larger than the "gay community." Potentially, we have the bucks, the votes, and the numbers to make change. But this will remain only a potential if we don't *expect* that change can occur, and that it will only occur if we *make* it happen. Stonewall was one kind of beginning; I think the March on Washington can be another. I think we need to give a truly politically progressive meaning to "do it in the streets." If we don't take our *political fight* out of the closets, the bars, and the bushes, and into the streets, the legislatures, and the courts, our novelists will have nothing to write about but more of the marks of oppression. And aren't we all a little tired of reading about that?

Joel D. Hencken  
Boston, MA



## Noble Endorses

Continued from P  
meaning for the upcoming mayoral election? Michael Donovan, White's deputy press secretary, said he didn't know anything about the endorsement until told by GCN. Donovan recalled that in 1975, Langone announced after the election that he had voted for Sen. Joseph Timilty over White, so he was somewhat surprised by the endorsement. Elsewhere in the Administration, neither Deputy Mayor Katharine Kane nor Little City Hall manager Fred Betzner had anything to say for the record about Langone or his endorsement by Noble.

Rep. Barney Frank, who has represented the Back Bay/Beacon Hill neighborhood since 1973, said Langone "has been terrible on neighborhood issues." Frank cited as examples Langone's opposition to the 1977 Galvin Bill (which would have guaranteed representation for the Ward 5 area), and his support for the Park Plaza redevelopment project in Park Square. "He's second only to Dapper," Frank claimed, referring to O'Neil.

Other neighborhood activists seem to agree, although a few of them asked not to be quoted by name for fear of retaliation by Langone. Edith Groden, who recently completed five years as executive secretary to the Beacon Hill Civic Association (BHCA), said "I'm very surprised that Elaine endorsed him. . . . She has no contact with the Beacon Hill Community — Barney represents us."

Stephen Oleskey, former BHCA president and a member of the Ward 5 Democratic Committee, said "I'm certainly quite surprised."

Said Alex Bok, another Ward 5 Democratic Committee member,

"Langone is always fighting with Rosemarie Sansone and Raymond Flynn, who are the best for the neighborhood."

One neighborhood activist called Langone "a monkey" and added, "he doesn't get anything for the neighborhood." This individual specifically cited Langone's consistent votes against moving the Suffolk County Jail from Charles Street to the North Station area, where his brother owns the family business, the Langone Funeral Home. "He was always rude and insulting to anyone testifying before the Council. He stays to throw in insults and asks you where your ancestors were born."

Another member of the Ward 5 Democratic Committee called Langone "certainly not the most active or useful member of the Council. When time or thought is necessary, it is not the Councillor, that's for sure. Fred is good on no-lose issues." This committee member cited Langone's recent appearance before the city Licensing Board on behalf of the Cookie Shack, a law client of his. Langone was forced to withdraw from the Cookie Shack's case when newspapers reported that his actions appeared to conflict with city law prohibiting city officials from appearing as attorneys before city boards or agencies.

One person who had contact with Langone who did not mind being quoted was Tony Winsor, president of the Civil Liberties Union of Massachusetts, who also appeared with Baird to oppose the expenditure of city money for the papal visit. "He's a horse's ass," exclaimed Winsor. "He has no decent regard for people. I don't know how he got through law school — they must have raised the

Continued on Page 7

## Community is Theme of Meeting

Continued from Page 3  
Her plan: a large and loud gay endorsement of O'Neil, with a concentration of efforts in the most anti-gay areas of the city. (This idea was later criticized by a lesbian speaker from the audience who saw the plan as employing a negative rather than a positive approach).

Carford concluded with what she personally acknowledged to be her controversial views. She made a plea for tolerance of the diversity of viewpoints in the gay community by again citing herself as an example. She stated that while she could not support men who were arrested for public sex offenses, she would hope that her silence would be treated as a neutral reaction and not one of condemnation. She warned that the "pettiness of rhetoric" would keep us from discussing the "real issues."

"We do have community *in spite* of sex," she concluded.

The third and final scheduled speaker was GCN columnist Nancy Walker. Walker, like Carford, identified only one "unifying factor" for lesbians and gay men — sexual preference. She carefully distinguished between "the functions of community" and the similarities that cause a community to form. Walker identified the function of the gay community as the need to fight oppression and alienation, in short, "the need for the out group to get together to feel like the in group."

Walker felt that lesbians and gay men do have a community. But she stated that its formation occurred "by accident," when a few individuals got together to start an activity. Furthermore, she stated that gays will always need a

community, even when oppression ceases.

"What we do not need," she said, "are legions of clones, all dressing, feeling, and sounding alike."

She warned against "too much emphasis on the ideas of the counterculture to the exclusion of the suited and tied, the white male Protestant." She concluded by extending a welcome to all lesbians and gay men into the movement so that we will not "continue to drive away the financial and moral support that would strengthen the movement and the community."

At the end of Walker's speech, Peterson opened the floor to the audience. A three-minute limit was imposed on all remarks.

About one-tenth of all those present addressed the meeting. One third of those who rose to speak were women. Only one was a third world person.

Speakers articulated the special needs of various sub-groups within the larger gay community. A deaf man signed his message while the American Sign Language interpreter spoke the words to the hearing audience. A gay youth talked about the loneliness experienced by gay teens and asked for community support of the Committee for Gay Youth. An Asian woman made a passionate plea for the affirmative inclusion of third world gays in future town meetings. She angrily instructed the audience to look around the room to underscore her point that outreach at this event had not been successful.

This microcosm of gay diversity led another speaker to observe that the lesbian and gay community was really many communities looking to join together where possible.

Rev. Ed Hougen of the

Metropolitan Community Church spoke about the "pioneering" nature of all groups of lesbians and gay men who forge new social systems, new ways of relating, and new institutions. Among his examples: lesbian separatists, gay atheists and gay religious persons.

Another highlight of the evening was the reading by a gay man of an Adrienne Rich poem, entitled "Hunger."

Many persons referred to Carford's earlier remark concerning her preference for a female interpreter. (Throughout the evening, male interpreters signed for male speakers and a female interpreter signed for female speakers.) Some viewed her statement as "sexist," while others saw it and the reactions to it as small manifestations of the larger problems between lesbians and gay men.

Carford explained that she made the remark as a joke, to ease her own nervousness about speaking. Shively, however, insisted that we must not be "afraid of the question of signers." He maintained that "gay liberation exists to get around sexism in our society."

If interest is kept alive, town meetings dealing with the polarizing issues of the gay community could become a regular feature in Boston. A questionnaire soliciting comments, criticisms, and suggestions was passed around after the meeting. Participants were able to meet on a one-to-one basis after the last person spoke.

The evening was concluded by the words of a lesbian from the audience.

"What is a community?" she asked. "We don't have very many models to supply the answer. We're just going to have to try our best to find out."

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## Did You See?

The following appeared as a letter to the editors of Spare Rib, a women's liberation magazine published in the United Kingdom by Spare Ribs Ltd., 27 Clerkenwell Close, London EC1, England.

Dear Sisters:

One day of school went by and I wared a everywoman can be a lesbian badge to school. In Esembly Miss Slowman (head teacher of scool) told me to take it

## Langone

Continued from Page 6

standards since." Winsor called Langone "highly bigoted" and compared him to the late U.S. Rep. Philip J. Philbin of Clinton who "also never did a thing legislatively but made up for it in small favors." Winsor said that Langone "badgered me" four years ago, when Winsor appeared in opposition to a proposed anti-obscenity ordinance.

Michael Rotenberg, who chairs the Ward 5 Democratic Committee, said, "I'm not aware of anything he's ever done for Ward 5. He was not at all supportive on the Charles Street Jail issue. If Elaine

off. I got afended and said why should I. She said do as your told child. I took it off and told her you don't complane about me wareing SR tothpast advertisement badges. She said go to your class. You don't think that's fair? Do you.

Lots of Sissterhood from

H. Dwek

Age 8 years old

were to say that he has been helpful, I would be very surprised." (Rotenberg is also head of the city's Water and Sewer Commission, which Langone's advertisement — signed by Noble — attacked.)

But this is the year for unexpected endorsements. Boston has seen stranger political events than the endorsement of an old-time, North End pol with a reputation for clownish antics and vengeful politics, by the nation's best-known lesbian, who, in the same week, welcomed Jane Fonda and Tom Hayden to Boston. But not much stranger.

## Staffers to Meet Organizers

Continued from Page 1

refused entrance into this country and demand that Carter work to change government policy on immigration."

Delegation spokesperson Beverly Jackson said, "We hope that Carter will seriously consider the issues that we raise. This meeting gives the White House direct access to responsible gay people who could work with him to tackle human rights issues at home."

The delegation also hopes to address Carter's failure to issue an executive order banning discrimination against lesbians and gay men in federal employment, his lack of support for gay rights bills in Congress, and the recent nomination of former Florida Governor and Anita Bryant supporter Reuben Askew as Trade Negotiations Representative.

## Christians Plan Day of Prayer

Continued from Page 1

ington on October 14." In light of this initiative by the Christian coalition, the UFMCC Washington Field Office has proposed a three-point program in response. DeBaugh, Social Action Director of the Washington office, said, "It is clear that we, as people of faith, do not need the prayers of the anti-Christians who make up groups like the Moral Majority and Christian Voice. Certainly, we affirm as Christians ourselves that we do not need prayers for the repentance of homosexuality, because we do not believe that

homosexuality, in and of itself, is a sin."

The UFMCC Washington office has called upon Christians, Jews, and "other people of faith" who are gay and upon all "non-gay people of faith" who support "the lesbian and gay struggle for human dignity" to do three things:

- 1) March in Washington on Oct. 14.
- 2) If unable to attend the March, join with other gay-oriented religious organizations locally for a "National Day of Prayer and Celebration for Human Freedom for All People and for the End of Homophobia in Ourselves and Others."
- 3) If you belong to a church which is participating in the ad hoc committee's national day of prayer, "confront them with their sin of homophobia in whatever ways possible. Bring the witness of liberated gay and lesbian people to those churches."

DeBaugh said, "We need to assert that right-wing Christians don't have a monopoly on God, and that we can affirm with all faith that God loves gay people just as much as God loves non-gays. The sins of homophobia and hatred must be confronted and the gay religious community is in a unique position to do so now."

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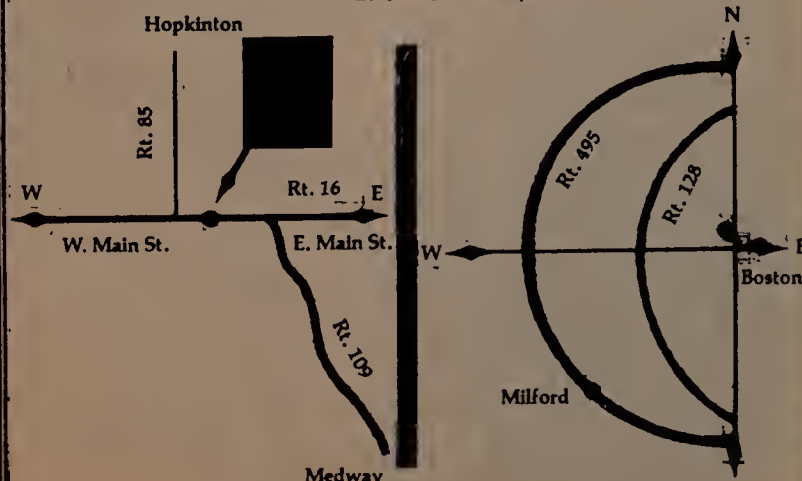
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By John Mehring

*This controversy, as you know, has been on and off the university agenda throughout the decade of the 1970s. . . . Since this has been such an old and debilitating campus issue, I feel that in fairness to all concerned, I should make known my own position for both now and in the future. . . . I cannot conceive of a situation during my administration when it could be in the best interest of the University of Oklahoma to officially license and approve any homosexual campus group. . . .*

*University of Oklahoma President William S. Banowsky recommending the regents overrule the action of the Student Congress which granted official recognition to the Gay People's Union. October 19, 1978*

Eight years of on-and-off-and-on again gay organizing on the campus of the University of Oklahoma (OU) have not produced for gay people the constitutionally protected freedom to assemble and associate, and partake in the rights and privileges of an officially recognized organizational presence at the university. At times both activists and their detractors have questioned whether the general environment for gays has changed for the better in the years between 1971 and 1979. Nevertheless, it is clear that awareness of homosexuals, homosexuality, and gay rights has vastly increased. The straight community has begrudgingly begun to acknowledge — if not tolerate, accept, or affirm — varieties of sexual orientation and lifestyles.

OU is the liberal hotspot of Oklahoma. However true that might be (and unfortunately I think it is) liberal in Oklahoma means, at best, mainstream America. Lip service is given to the pluralistic ideals and the constitutional and legal safeguards liberals are constantly pointing to even in the face of the most glaring contradictions. However, it is obvious to even the most casual observer that progressive social and political change, in Oklahoma in general and at OU in particular, tends to be a product of national trends and local pressures over an extended period of time.

Gay liberation arrived in Oklahoma in the fall of 1971 and centered around the efforts of several gay students at OU to form the Gay Community Alliance (GCA) in order to fight anti-gay discrimination and prejudice while forging solidarity and consciousness among gays. While non-students and the non-college-aged were welcomed — if not overly encouraged — to attend meetings and activities of the GCA, in reality only students (or would-be students) took part.

GCA was an all-purpose organization, involving politics, counseling, and social affairs. There was very little gay activist-oriented politics but open gayness, of course, necessitated at least some political acumen and commitment. This was most dramatically demonstrated in the GCA's struggle for university recognition. In the period of a few months the organization moved from the closet of non-publicized meetings in off-campus apartments attended by a few friends and acquaintances to the confrontational politics of a lawsuit directed against the OU Board of Regents, following the Regents' denial of a Student-Congress approved application for

official recognition.

In January of 1972, after some initial objections, GCA members decided to break out of several months of isolation and go public (at a university-sponsored, break-fast-with-the-president get together no less). They risked homophobic reaction from both the university and the wider community — including some homosexuals themselves. Despite religious, legal, and political arguments to the contrary, the Student Congress endorsed recognition of the GCA by a small margin, only to be slapped down by an embarrassed university administration, outraged university regents, and reactionary state politicians. No full-blown, anti-gay ideological argument was disseminated (as was the case at the University of Missouri, for example) to justify the repressive action, perhaps because the powers-that-be felt it was self-evident why gay students could and should not be allowed to set up their own organization, to enjoy a right all other students took for granted.

At the behest of the president of the university, Paul Sharp, the Board of Regents vetoed the recognition of the GCA at a regular meeting of the board in the spring of 1972. At that time, the GCA, with the help of the ACLU, took the regents to state district court in Norman, Cleveland County, Oklahoma. Within a few months — August '72 — Judge Elvin Brown ruled the board's recognition veto unconstitutional and reinstated recognition in a decision — though favorable to the gay cause — reflecting a particularly condescending and pitying liberal attitude.

After defending the constitutional rights of such hypothetical groups as "Shell-Shocked War Veterans, Disabled School Teachers, and Blind Atheists," Brown extended his sympathy to another class of so-called "unfortunates." According to Brown, science tells us that homosexuals also have a problem which is medical in nature. Until such time as it is permissible to discriminate against women who have had hysterectomies, men who have had vasectomies, or children who suffer the misfortune of being born asexual or bisexual, it will also be constitutionally discriminatory to deny equal rights and privileges to homosexuals.

In a more juridical and affirmative tone, Brown contended that no one has offered a single authority to the effect that a homosexual citizen has any more or less constitutional rights than the heterosexual citizen, and for good reason. Not only is there not any such authority, but the responsible people involved in this case would denounce such if it existed. Both the homosexual and heterosexual citizen have equal and correlative constitutional rights. Both have the right to be secure in their property and personal rights, to equal, fair, and impartial application of reasonable laws, and to be treated equally and fairly by the State, of which the University of Oklahoma is a part.

Brown finally concluded that there is no constitutional way the Administration or the Regents of the University can deny these plaintiffs the same privileges it gives every other student organization recognized by the Student Congress. The University has no obligation to make its facilities and services available to any student organization, but once it sets up the procedure for obtaining recognition and grants recognition on the basis of that compliance, it cannot deny any other valid student organization complying therewith recognition, except upon acceptable constitutional grounds.

Lest one think him too advanced, Brown, in closing,

reverted once again to a medical analogy, explaining that it will not be constitutional to deny those wearing glasses (visually handicapped) or those using a cane or wheel chair (physically handicapped) the benefit of reasonable privileges granted non-handicapped students. It is likewise unconstitutional to deny such privileges to homosexual students merely because of their medical problems, which some may look upon as a sexual handicap.

At the next Board of Regents meeting, the body voted 4-3 against appealing the pro-recognition ruling. It was a decision both sides were to regret several years later.

Scarcely had the recognition furor died down when an appropriation of \$300 to GCA for the school year '72-'73 was approved by the Student Congress. The student body president vetoed the appropriation and pro-funding student Congresspeople — unable to get a two-thirds majority, and under pressure from an administration and Board of Regents threatening to do away with all organization funding, student recognition powers, and perhaps even Congress itself — threw in the towel. Dennis Weber, founder of GCA and Student Congress member, in an emotional address to the student representatives, accused them of succumbing to blackmail and abandoning gay students and student rights to the wolves. Weber promptly resigned.

The GCA never recovered from the budget imbroglio (some of the GCA members had vehemently opposed the application for funds). Although meetings were held into the fall of 1973 and possibly even into the spring of '74, certainly by the fall of '74 GCA was, for all intents and purposes, defunct. The required list of ten student GCA members, which had to be filed yearly with the Student Congress Attorney General in order to retain official recognition, was not submitted in '74. At that point GCA's university status lapsed. It had been a slow, and somewhat painful death, however.

Like other student organizations heavy reliance was placed in GCA on a strong, activist core of leaders to hold the group together. Weak leadership after the halcyon days of resistance contributed to a general breakdown in vision and purpose. To take a few examples. In the early days of the GCA, some attempt had been made to educate the Norman Human Rights Commission about anti-gay discrimination and prejudice. That initial outreach was never followed up. The need for a counseling service for sexual minorities was evident from the start but although recognition gave GCA access to an office and telephone on campus, enthusiasm for staffing and funding the operation waned over time. Consciousness-raising groups, popular with the initial membership, didn't meet again after those people had been "liberated." Classroom panel session commitments became harder and harder to fulfill and, at any rate, were not promoted in the university community. Social events, at first attracting a wide assortment of gay and straight participants, became the domain of a small clique of gays. Gone were the days when "unisex" dances were held on the patio of the Student Union, publicized heavily and well received. GCA by 1974 was a paper organization, meeting occasionally, which had as its last big publicity splash a reception for an ex-army transvestite in full drag.

From the years 1974 to 1976 there was no organized gay presence at OU. Many of the original activists had long since split for more favorable climes; a few

others still hung around. Those who remained in Norman either felt that most of what they wanted had been achieved or that what they wanted was impossible, or possible perhaps, but not worth the hassle to get. Norman was by no means unique in its two year hiatus in gay activity. Activism and organizations on both the campus and in the "real world" suffered declines following the initial enthusiasm and gains of the gay liberation movement. But whereas other areas of the country could point out real, tangible achievements, at OU the only significant victory had been the right to recognition — and that "right" was soon to become an illusion.

A handful of us who had been involved to a greater or lesser degree with the old GCA got together in the fall of 1976 to form a new gay organization. A few weeks later the GayActivists Alliance (GAA) was founded and recognition was applied for. From the very beginning GAA was intended to be another all-purpose gay campus organization with a special emphasis — due largely to the commitment of the officers — on political action. (Regardless of what the *Advocate* had to say that fall in their "Trading Pickets for Proms" survey article on gay student organizations, we were determined to be relevant on all levels, and on all fronts.) We hoped for no problems with the recognition process, but also realized the opportunities a show of blatant oppression offered to our cause and message.

# Gay Students: Visible But Unrecognized

## the Oklahoma Daily

### Hume residents don anti-gay attire

A Student newspaper serving the University of Oklahoma community

Friday, February 18, 1977  
63rd Year, No. 108  
Norman OK 73019  
12 pages 10c



Residents of Hume House, photographed in Cate Cafeteria at 5:30 p.m. Wednesday, said they were the only ones in the

dorm that were involved in the anti-gay activity. (Staff photo by Steve Pallett)

Little did we know at that time how blatantly oppressive our situation would soon become! In October, 1976, Student Congress narrowly defeated recognition for GAA and upheld that rejection two more times in the face of pro-recognition ultimatums from the university judicial system. The "Homosexuals' failure to receive recognition was overwhelmingly supported by the student body (some wore T-shirts emblazoned with such slogans as "Do the world a Favor — Shoot a Faggot", "Bury a Fairy", "Smash a Queer", & "Gag a Fag") and the school administration. However, it was opposed vociferously by the student newspaper. Appeal after appeal achieved nothing. Finally in February, 1977, acting OU president Barbara Uehling (now Chancellor of that celebrated gay rights battleground, the University of Missouri) called for recognition (almost inaudibly) and was forced to pass on the final decision to the Board of Regents. With only one dissenting vote, the regents backed the vote of the congress ("it's the will of the students") to deny gay students their constitutional rights.

But however dismal the denouement, media coverage was excellent. Members flocked to GAA meetings and activities, attracted both by the publicity and the acute sense of *motion* by the gay community that the publicity conveyed. The GAA had very determinedly and obviously arrived! The ACLU took the regents once again to Cleveland County

District Court — the site of the GCA's earlier triumph — but the luck of the draw landed this case in the lap of anti-feminist ("I owe nothing to the women's movement") Judge Alma Wilson. She sat on the case for eighteen long months, first denying a temporary injunction at a hearing in April, 1977 (at the hearing the university presented seven witnesses, three of whom were closeted university administrators) and then immersing herself until August, 1978, in "research" and "contemplation" to decide the outcome of the case. She was to subsequently tell GAA attorney Glenn Rawdon that it was one of the "hardest decisions" she had been called upon to make since she had become a judge.

On August 10, 1978, Wilson handed down a decision upholding the "right" of the OU Student Congress and the school's Board of Regents to wield discretionary power in bestowing recognition (see *GCN* Vol. 6, No. 6).

Many of us active in the recognition struggle had hoped that justice and vindication would, in fact, come in the "real world." With the Wilson decision it became clear that recognition — if it ever was to become reality — would take several more years to achieve. To be sure, that length of time for other such court cases was not all that unusual. That realization, however, failed to console us. The status quo, characterized by *de facto* recognition, allowed us meeting space and publicity in the name of the GAA but only permitted

speakers, dances, and "presence" under the guise of another "sympathetic" organization.

After a period of consultation and analysis we came up with what we considered to be a viable activist strategy. The original court case was definitely to continue — perhaps destined for a resolution by the United States Supreme Court. The GAA would not seek recognition through the Student Congress. However, a new gay campus group, the Gay People's Union (GPU), would be organized under the aegis of the GAA. The GPU would be presented as a milder version of the GAA — apolitical, interested in homosexual/heterosexual "dialogue" and the educational in nature. If recognition were granted — somehow — by all the parties involved, the immediate battle would be won, while, at the same time, the GAA case would continue on a course meant to eliminate once and for all these endless recognition struggles.

However, if recognition were withheld again this time around, we would immediately proceed to federal district court in Oklahoma City in the hopes of obtaining speedier justice. The federal court would be competing with the state courts to see which case would first reach the U.S. Supreme Court. By this time, both sides were adamant that the "loser" would appeal every step of the way.

As much as people wanted to continue the recognition battle as soon as possible *if only to win for a change*, sentiment was strongly in

favor of pursuing recognition even if it turned out to mean defeat and frustration. Many of us in the organization had become accustomed to feel comfortable in the position of underdog. Many of us were convinced that recognition, in and of itself, would make little actual difference. However, the symbolic value of recognition had become all-important to us, indeed, an obsession.

The recognition fight for the GPU was better organized and supported than that of the GAA. Not only were we "recognition experts" but it was also obvious that information, awareness, and even support for gays and their rights had increased greatly since the initial GAA struggle which happened around the time of the Dade County defeat. There was one major drawback this time around though. Battle lines on campus now were fairly rigidly drawn. They demarcated a vocal, influential pro-gay minority against an anti-gay or indifferent majority. We estimated this at a roughly two-thirds to one-third split if the fall, 1977, student referendum results on GAA recognition were any indication.

Surprisingly enough (at least to most of us) GPU was granted recognition by Student Congress in October, 1978 (see *GCN* Vol. 6, No. 14). However, much was made of the contrast between GAA "confrontation" and GPU "accommodation."

GPU had cleared the congressional hurdle that GAA had failed three times. But the GPU ran into the same administrative brick wall that the GAA had also confronted. A new conservative, activist, and charismatic president, William Banowsky of Pepperdine University in Malibu, California, seized upon the recognition question to improve OU's image. With the help of daily front-page headlines in the *Daily Oklahoman*, (the state's equivalent of the *Manchester Union-Leader*), Banowsky declared the GPU and all other past, present, and future gay-identified campus organizations strictly *verboten*. The regents unanimously agreed with him. A threatened student referendum concerning GPU recognition was thereupon withdrawn by fundamentalist Christians. Once again gay students, with the help of the ACLU, went to court. And there in federal district court, the case languishes, waiting to be heard. Initial actions of the presiding judge in the case have been favorable, including one ruling which, if it had been adverse, might have scuttled the suit. Early this spring, the judge overruled a university motion to dismiss the case due to a decision pending in the state Supreme Court on the closely-related GAA lawsuit. The court has, temporarily at least, bought our argument. It regards the two organizations as separate.

The university community once again fully indulged itself in the controversy. Student Congress and its act of recognition were berated by all our old enemies — Christian fundamentalists, fraternity men and jocks — but this time they were also joined by the campus newspaper, the *OU Daily*, whose editor declared he couldn't wait to graduate at semester's end. He equated the recognition of gay groups with the illegality of murder! One popular, conservative student congressperson was very nearly recalled by her constituency. GAA president Mark Deutschendorf was shot at by a fraternity member wielding a BB gun in broad daylight as Mark was walking to a ceremony to plant two GPU-donated trees on campus. Both trees were completely destroyed by vandals one day after the planting, but, surprisingly enough, justice prevailed. At municipal court the marksman

pled guilty to discharging a firearm within city limits and was fined an

unusually stiff \$100. Other ugly incidents involving gays (both real and suspected) were reported on campus and in the dorms. Financial contributions allegedly poured copiously into university offers. State newspapers praised the forcefulness and character of President Banowsky. Once again, it appeared, those damn faggots had been put in their place. However, the faggots were fighting back in the media, on the campus, and in the courts.

However depressingly similar in many respects this recognition battle was to the previous ones, some conditions have improved. There is much less overt homophobia in the *OU Daily's* letters-to-the-editor; there is increased support among influential, articulate, and committed straight students; and several more gay students have been willing to be upfront in their support.

Within the gay community there has been much discussion about the role of the two organizations. Some rancor exists between partisans of the more radical GAA and the more conservative GPU. GAA gave birth to the GPU and, although the activists considered it a bastard child, the GPU seemed to be making a niche all its own. In the end, GPU wrangled several concessions from GAA, the most important being the retention of separate officers and meeting times. It had finally become a separate organization in fact as well as in name. At first, most thought it would be more than just a paper organization. However, its apolitical stance and its emphasis on gay-straight "dialogue" led to enervation and the eventual loss of newer members. Within weeks, GPU meetings were basically discussion sessions for GAA members, overseen by GPU officers. Nevertheless, the GPU still survives.

There were other repercussions. A couple of months after the regents' veto to the GPU recognition, the administration moved to effectively eliminate the university's recognition problem at least until a committee could study the entire recognition procedure. The regents, at the president's request, stripped the student Congress of its decade-old recognition powers (it had only been an issue vis-a-vis gay organizations anyhow). From now on, congressional votes were only recommendations to the president. The real power came to *officially* reside — as it always had, with the regents. Gay activists viewed Banowsky's power grab (or, in his words, his "clarification" of the student code) with ambivalence. It was a setback for student rights to be sure, but Congress had always been a fickle entity with strong homophobic tendencies. Now, at the very least, gay students needed no longer to concern themselves with Student Congress votes and could, instead, concentrate their energies on a more satisfying target. Students would still be educated by the fallout from these struggles, but at least gay students wouldn't have to suffer the humiliation and frustration of fighting their own peers. After dealing with all the votes, hysteria, and rejection over the last two years, these sentiments were more than understandable. What they failed to take into account, however, was the growing realization of many of us at the very heart of the struggle that those very votes, hysteria, and rejection were what had made the effort worth making in the first place! All that confusion and hurt had produced incredibly valuable and worthwhile publicity, reflection and discussion.

A few months later, the president formally divested himself from the recognition process. Under new guidelines, an organization seeking recognition must — as in the past — garner ten members and formulate a non-discriminatory constitution. Then, instead of being sponsored by an independent faculty or staff member, the organization's purpose and programs must directly relate to the functions of an academic or administrative unit whose chair or director may then — at his or her discretion — recommend recognition. Then a recognition committee composed of the Student Congress Chair, student body president, and the university's administrator for student affairs must approve the application. Each member has veto power. Before voting, the committee members must be satisfied that the organization's purpose is "consistent with public policy as established by prevailing university community standards." Exceedingly complex and arbitrary, the new recognition procedure was obviously designed to ferret out all but the most acceptable organizations (which, at a place like OU, would lower the boom not only on gays, but on anti-nuke activists, and NORML as well).

At first, the gay community ignored the university's newest bureaucratic invention. After all, weren't we already fighting two court cases? However, we were advised by our legal counsel that unless we tried *again* for recognition under the new system, the GPU federal court case could be jeopardized and possibly thrown out on the grounds that we had not exhausted all available administrative remedies!

We saw two options. One was to send the GPU through the gauntlet again. And the other was to try to float a paper organization similar to GPU in both purpose and make-up. We chose the latter option for several reasons: (1) To protect GPU's integrity; (2) A negative decision would provide supporting evidence to bolster our contention that *no* gay organization at OU, no matter what its purpose or the composition, and regardless of the recognition procedure used, would ever achieve recognition; and (3) If by some bizarre sequence of events the decision was positive, there still might be some chance of preventing the GPU court case from being judged moot.

In April of 1979, Gay Community Services (GCS), sponsored by the Department of Human Relations, was launched. On June 21, the university notified GCS that, pending resolution of outstanding litigation tied to this question, a decision on recognition had been deferred. Unfortunately, because the university deferred making a decision, the new recognition system would probably be exempt from court review. We arranged for one of our staunchest straight supporters, student body president Richard Wintory (who had lost his first race for the presidency because of his advocacy of gay student rights), to rescind his approval of our application. This forced the issue of the unconstitutional, arbitrary and capricious nature — and what better evidence than Richard's about-face? — of the new recognition process. As a result of all this activity, it now appears that the OU gay community has become the first and so far only student group to undertake a simultaneous legal challenge in the federal and state court systems to the denial of our constitutional rights. Of course, it will be several more years before these cases are finally resolved — and there is certainly no guarantee that they will be resolved in our favor, or mean much, in fact or practice, to the future community if they are. However, we currently have the satisfaction and the experience of being party to the construction of, not only one, but two solid, First Amendment gay rights cases.







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## Provincetown:

## Notes on Struggle

By Francesca Jenkins

7/28/79

My lover and I leave the Pied Piper early — it is not yet midnight. We are tired of the scene — the blaring, repetitive disco. Bodies gyrate wildly in unallowed space invaded with rough persistence by other arms and legs. It is not a sensual atmosphere; it is barely human. We leave to talk, be with each other. We walk out of the alley onto narrow Commercial Street, at this hour packed with cars. Fast-paced walkers head for the bars, primed for the final crucial hours when the cruising and the find become one desperate dance into further oblivion. There is no point or passion to this. It is all part of the routine of escape from loneliness. The late night crowd moves in the opposite direction as if following a scent. Hand in hand we wait for the traffic to go by before crossing the street. A long, tan car with two or three black youths in their twenties halts. The driver turns his head, "You want to get high?" Stupidly, I think of answering that we used to but we don't anymore — the compulsion to explain myself. I grin, "No thanks." He looks at us. "You love each other?" Spontaneously I answer, "Sure do." He continues, his tone thick, quiet, insolent with the control of perfected rage, "You fuck each other?" "Move on" I answer quietly. My lover begins to get angry. Cars are piling up. The tan car moves on. I am surprised at my own ignorance, his hatred, that it happens in this town, which is mostly a gay community. I am not used to it; it did not happen three and four years ago when I lived here. Perhaps I have been lucky; perhaps I haven't lived enough. I am twenty-five. I think of the riots on Christopher Street and Sheridan Square over the movie, *Cruising*. Is violence ever justified? How much of a stand would I take if . . . ? How would I defend my beliefs, my self?

I feel careful, knowing what is in me, not sure of what lies ahead. This summer night in Provincetown is not just the heat of cruising bodies on the street, there is anger, violence. We walk through it in darkness. Our hands are clasped tightly; we do not look at each other. Whose hand am I holding? It is not just anybody's hand. "Fags, fuckin' fags," someone yells out of another passing car window. I am not hurt, not now. I have fought long and hard to love who I am. My response is surprise, again, and fear.

7/29/79

It is a hazy, hot day. Rain is forecast. We go to the beach anyway, to read, to be together away from the tourist madness. We arrive at Head of the Meadow Beach, the oceanside. A drunken guard, his face bloated, makes us get out of the car to hand him the dollar that will let us into the lot. The air reeks of dead fish. A small oil slick covers the rim of the waves splashing black on the sand. We lay down on our blankets with Perrier, *Christopher Street*, the *Voice*, and each other, happy in our own small world — in spite of the weather, the stench, the unfairness of certain things. A few children and their father play in the distance. Two young girls sit chatting less far away. We are the only others on the beach. Soon, a young man with a fisherman's hat and a towel parks near us. Donna lies on her stomach. I am on my back, reading. I notice he keeps looking at us and mention this to Donna. She informs me that he doesn't have clothes on and is jerking off. Unbelieving, I turn quickly and see that he has a towel half-covering his nude buttocks — his hat is still on; he is facing us, masturbating. Silence. We keep on reading. I wonder if he is dangerous. I don't feel like leaving. I refuse to leave. Neither of us makes a move. I am aware between the lines of a queasy feeling in my stomach. I wonder if

it is the article I am reading, or the man on the beach.

The article, "Love Is Where You Find It," is a sometimes humorous, bitter-sweet account of a young man's search, not for love, but for alleviation of loneliness in odd parts of the country. First, he hopes for romance, illusion, then human companionship, and finally his quest is for a good fuck. It seems the standard, only alternative. Another article, "The Confessions of Danny Slocum" in *Christopher Street*, is 22 pages of a homosexual's struggle to understand his impotence. The obsession with sex, fuckability, in this society, especially among men, makes me cringe perhaps because women have so long been the butt of that obsession. We, though closeted for so many years from all kinds of creativity, are less public about sex. We are outspoken in other ways. Our movement in a man's society is careful, calculated. It must be. Tillie Olsen's book *Silences*, is proof of this and fuel for action. I have become more active about my struggle to write, to create, to be.

When the young man with the hat gets up to move closer, we leave. We watch him walk on the beach in the direction of the two young girls.

One way to fight sickness in the world is by treating your own. We enjoy the evening going to an A.A. meeting where we find identification: I am part of the world. I am unique and I am not.

Later, we go out to dinner and eat seafood. The clientele that night at "The Plain and Fancy" is entirely gay. I feel at home.

7/30/79

At Herring Cove we meet with friends: they are homosexual, recovering alcoholics, writers, women like us. These labels define not what we are, but where we choose to focus our lives. We discuss writing, the brilliant essays of Nona Balakian, first woman critic

Continued on Page 11

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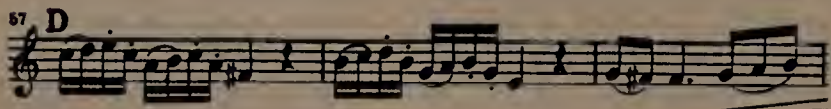
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Continued from Page 10  
on the staff of *The New York Times Book Review*. My friend and I are interested in literary journalism. She is going to Columbia University in the fall. I write on the arts for a Connecticut newspaper. The day is beautiful; we swim, laugh, enjoy life.

7/31/79

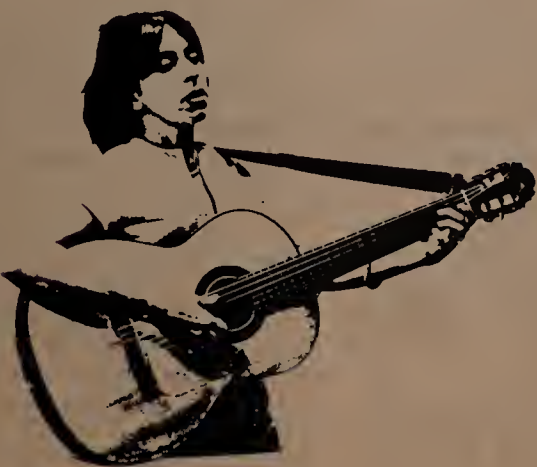
My lover and I leave Provincetown Tuesday afternoon when the heat begins to die. We carry tans,

full stomachs, mementos, experiences which enrich. We take the bad times not as an excuse to retreat from who we are and from reality, but as tools to further shape the quality of our choices. As we cross the bridge which links the Cape to the rest of the world, I look down where the sun makes designs on the water. I think of what I know better after my trip — that I must strengthen the ground of the small space which is my own. I

must protect it with the study and the practice of my beliefs. I do not live alone, for every belief that is born will be buffeted about by those who would rather negate than discover their own. I am sure of all that those of us who are grounded in the essential choice — life — must find each other, linking strength to strength, hope to hope, to cease suffering and exemplify struggle to the larger world.

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Page 2: THE SEXUALLY ACTIVE MALE

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If lubricants are involved in the sex act, use water-soluble preparations that will wash away. do not use an oil base that will leave a film to trap the germs.

NOTE: The foreskin that covers the head of the penis may trap germs which can cause infections. Therefore, special attention should be given to washing the uncircumcised penis.

When vaccines against gonorrhea and syphilis will have been developed, personal hygiene will remain necessary to prevent other sexually transmitted diseases. For example: A gonorrhea vaccine will not prevent approximately half of the reported cases of male urethritis which are not gonorrhea.

Page 3: SOME ASPECTS OF PERSONAL HYGIENE  
FOR MEN AND WOMEN

Infectious germs which are commonly found in the lower digestive tract may be transmitted from the rectum during certain sex activities. Among the dangerous germs present may be the virus which causes hepatitis, and parasites which cause gastro-intestinal disorders if they enter the mouth (anal-oral route).

The mucous membranes of the genito-urinary system are highly susceptible to infection by some of these germs from the rectum. For example: As a result of careless wiping from rectum towards vagina by the female after toilet, germs are easily spread to the vagina where they may cause infections, and from which they may be transmitted during vaginal, as well as rectal, intercourse. Therefore, females must not wipe in the direction of rectum to vagina. . . .

Personal hygiene before and after sex can be greatly aided by the bidet, a low bathroom fixture, designed to facilitate washing for disease prevention and proper cleansing after toilet. Not everyone, unfortunately, has been adequately informed as to the advantages of the bidet; it is not found, for instance, in homes or hotels in the United States, whereas in many parts of the world it is widely used and significant to personal hygiene. Good hygiene requires careful washing of genital and rectal areas before and after sex.

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Film

Wondering About Stevie

Stevie

Directed by Robert Enders  
Screenplay by Hugh Whitemon  
A First Artists Release  
Central Square Cinema,  
Cambridge, MA

By Pat M. Kuras

An attempt to dramatize an artist's life is a very ambitious project, perhaps too ambitious. Hugh Whitemon wrote the play and the screenplay for the film *Stevie*, which is about the English woman poet Stevie Smith. Like William Luce's *The Belle of Amherst*, Whitemon's play (and consequent film) revolves around having the poet quote her own verses. Luce's play, although sometimes saccharine in content, was highly enjoyable; however, Whitemon's *Stevie* (the film) is plodding mediocrity.

Filmmakers have never been able to portray writers realistically. Note Jane Fonda in *Julia* as she is thwarted by writer's block and responds by chucking a typewriter out the window. Equally unbelievable is Geraldine Chaplin as the flaky reporter in *Nashville* who babbles and tapes her articles aloud as she saunters through autyards. In *Stevie*, Glenda Jackson stares into the camera and recites poetry every three minutes. One wonders if the filmmakers were intending to tell a story or shoot a reading.

The entire structure of this film is an embarrassment. At the start of the film, Stevie (Glenda Jackson) states that she doesn't know where to begin. (Begin *what*? The audience may well ask.) The elderly aunt, with whom Stevie lives, replies in an equally mysterious way: begin at the beginning and work through to the end. With this advice, Stevie announces her birthdate and thus begins a limp cinematic trek through Stevie's life. A great deal happens in this film, but there's no real action to speak of and the audience doesn't feel anything about any of the situations, except perhaps puzzlement. The film leaves gaping holes throughout its plot and characters (such as Trevor Howard's role) are sometimes not completely introduced. Stevie's obsession with death seems morbid and depressing — we have no sense of what she really felt.

Particularly annoying is the film's repeated use of a shot of a train entering a tunnel. Granted, at the beginning of the film, Trevor Howard has told the audience that Stevie saw life as a train ride, but when an audience is continually subjected to such obvious phallic symbolism, it's rather difficult to remember and reaffirm the poet's original intent.

In all regards, the film is vague or

misleading. Stevie lives alone with her aunt in an eccentric little household in the suburbs. At one point, Stevie dismisses a suitor. Freddie (Alec McCowen) is a young dandy who aspires to joining the ranks of the middle class via private clubs, tennis games, *et al.* He has designed his life's route thoroughly and includes some plans for Stevie as well. But Stevie balks, saying she is not the marrying kind. There is some good verbal lashing in this denying-the-suitor scene, yet Stevie's seemingly feminist (lesbian?) motives never appear. Instead, she claims that she doesn't have the strength to measure up to a role as wife. She doesn't have the strength, says she, because of a bout with tuberculosis in her childhood.

The actors themselves are not to blame for this picture. Glenda Jackson adds a touch of class (no pun intended) to all her roles, even this stinker. Mona Washbourne is adorable as Stevie's loving aunt and adds some comic relief without becoming a total buffoon. It is unfortunate that the filmmakers and writer, Hugh Whitemon, did not create a more suitable vehicle. As it stands, the actors and Stevie's poetry are wasted in this film. If one insists on knowing about the poet, Stevie Smith, s/he should check out the local library rather than this flop.

Theater

Business Engagements

The Office Murders

Quaigh Theatre  
Hotel Diplomat  
108 W. 43 Street, New York, NY  
By Harold Pickett

Maury loves Jack. Jack loves Howard. Howard loves himself. Jack's wife and kids love Jack and Howard's wife loves Howard. No one loves Maury.

These characters in the "comedy drama," *The Office Murders*, have firmly bound their emotional and professional lives together. Howard is the publisher of a small trade magazine about to print its last issue. Jack, the managing editor, has been Howard's right hand man for several years. Maury does temp work — proof-reading and pasting-up. The setting is a Sunday afternoon at the office.

Jack has left his wife and children, but it's never clear whose decision it was or why they separated. One has the impression it's because of Jack's failure to advance his career by taking another job.

At first, Jack doesn't know he's gay. (Though how many straight men would keep hiring a gay temp worker who constantly kept them on the spot with declarations of love and threats of suicide?) However, towards the end of the day, Jack agrees to make his separation permanent from his wife and children. He also comes to recognize and admit his love for Howard.

Howard points out that Jack has always changed jobs to be with him as his assistant. He reminds Jack about one night when Jack ended up in Howard's bed, a variation of the "Boy, were you drunk" theme.

Howard admits having had sexual encounters with other men. He says everyone knows Jack has always been gay. Jack is the last to know, but he isn't difficult to convince.

Jack agrees to move to Los Angeles as Howard's lover and be his assistant at a new company. It only remains for Jack to agree to help kill Howard's wife, making it appear a suicide. Jack agrees.

Howard suffers from an overload of ego. His youth is gone. He feels he's failed to live up to his potential and believes the new company in L.A. is his last chance to prove himself. Because of all the muddy plot switches, it's never clear why he wants to kill his wife. Is it because he needs her money to buy into the new company or because she reminds him of his years of failure?

There is little cause for concern about gay stereotyping in this play. Maury is the only character who is openly gay from the very beginning. He is also the most believable character. Howard reveals too suddenly and glibly that he's been bisexual all along and Jack too easily accepts his love for Howard.

Maury seems almost manic-depressive in his fluctuations between campy humor and suicidal tendencies. Still, Maury is not stereotyped as "queeny" or excessively "feminine" in his mannerisms and his camp humor never really goes overboard. At least someone in the production showed some restraint here.

Even the stereotype of the suicidal gay does not seem as offensive or harmful as it usually does. Maury's previous suicide attempt and frequent threats of a repeat

result more from his inability to gain his true love, Jack, than from his homosexuality.

In the context of the overall absurdity of the play, its unbelievable character developments and plot twists, it is unlikely that anything in it will reflect badly on gays. It is not within the scope of the play to reveal any reality about gay people, or anything else for that matter.

The play is subtitled: "A comedy drama about male power games and their lethal effects." I found nothing, however, that would cause one to question traditional, common power games.

As for the "comedy drama," the juxtaposition worked only in a few instances. Some of the funniest moments were unintentional. We were consumed with laughter when Jack, at a serious dramatic moment, hangs up the phone and with a quaking voice says, "I've just hung up on my son!"

In this production, Austin Pendleton, playing Jack, hardly seems appropriate for the role. This is not a reflection on Pendleton's acting abilities. He simply doesn't *look* like the object of so much romantic attention. Better costuming, make-up, and script revisions to provide more flair would have helped.

Both Joel Crothers, as Howard, and Bob McDonald, as Maury, struggle to give strong performances. They, along with Pendleton, are forced to overact in an attempt to justify Martin Fox's script and survive Kimotho Cruse's heavy-handed directions to gesture and shout.



# —Odyssey of a Unicorn— Westward, Ho!

By Nancy Walker

Thought I forgot about you, readers, left you dangling, waiting for the passage through the desert . . . to what? No such luck. This is a plot. Dickens used to write his novels in serial form, and they ran forever in newspapers of his time. My trip took too long to take, and takes too much space to describe, to put all in one column, so I have decided to tell it to you in sections, just to keep me from getting into serious trouble here at the paper.

We are perched at the entrance to the Mojave Desert on our first trip to California. We have driven from Boston in a 69 VW, through all the changing forms, the various flora and squashed fauna of America, and we have arrived at the beginning of the culmination of our voyage. The AAA (to which we belong because we have an affinity for disaster, and no proper sense of where anything is, except for New York and Boston) has taken the trouble to warn us in the triptik that we face 100 solid miles of no services — no toilets, no gas stations, no food. We have taken all the necessary precautions — full gas tank, full thermos of water, full stomach, empty bladder. We have stayed up and driven all the night before in order to approach this trial by fire at dawn, to avoid the torrid heat of day, and to be able to see the desert, because we have never seen one before.

We had been rehearsing this part of the trip for a few days, both dreading and anxiously awaiting this confrontation with the strange place called "The Desert." We pictured the J. Arthur Rank production — complete with opening gong (remember the movies?) — of **THE DESERT**. Larry of Araby, chased by menacing berobed bedouins, astride camels, of course, down endless hills of burning sand. The sun scorching parched earth, burning a hole through a sky of fire. No air to breathe. Infernal, terrifying.

Totally inaccurate. We approach the edge of a highway that does seem to stretch endlessly ahead of us. We look both ways, and then up to the sky, expecting to see vultures circling greedily over head, just waiting for Doodle Bug to run out of gas, blow a tire, throw a rod. No vultures. We forge gaily forward.

Ten or so miles into the terrain, we ask each other, "So, where's the desert? I don't see any sand. No camels, no horses even. No arabs, no robes. Did we take a wrong turn? Let's look at the map." We look at the map, consult the triptik. Yes. We are definitely going through the Mojave Desert. We have the car windows open (that's our only means of air conditioning). I begin to shiver. It's cold! Really. Cold. We look at each other in genuine dismay. We feel a mixture of relief, disappointment and alarm. It's now half way through that fearsome 100 miles, and nothing, NOTHING, has happened even remotely like either our fantasies or the triptik. A cloud has miraculously covered the sun, which keeps the temperature down. This, I am told later, is a rare

and very lucky occurrence. (We did have some amazingly good luck on that journey, without which I would not be here writing to you. It would require a medium to get you the message.) Ah, but the desert. . . . It has a number of interesting plants (not the barren, burning sand of my imagination at all), some trees called "Joshua," and enormous black beetles, the only animals we were able to see, though I know there are others, and I had very much wanted to meet them.

I don't know why other people trespass on the desert, but the reason we were traveling through it was so that we could get down to San Diego as quickly as possible. Object: The San Diego Zoo. I had wanted to go there ever since I first learned that the only Koala bears outside Australia were in San Diego. Everybody who has a television set must be familiar with the adorable little creatures who say, "I hate Qantas" in the airline ads.

Well, I have indulged a life-long love affair with Teddy bears in general and Koalas in particular, so we went on our wild and wonderful trip, first and foremost, to see those bears (marsupials really, because they are pouched. Teddy Roosevelt found them charming and for some reason they got to be known as Teddy bears). I figured driving 3000 miles out and 3000 back would still be better than dragging my poor sother all the way to Australia where, I have heard, sexism is so rampant and outrageous that even I would be seriously tempted to violence by it. So, we went off to California with Koala bears as the primary motivating factor. I wanted to see America up close, of course, but if it had not been for the Australian transplants, I might very well have settled for a month of eating lobsters in Maine.

Having crossed the desert, we were probably around four or five hours from San Diego. It was too late to put in a full day at the zoo. Besides, after not sleeping or showering for a whole day, what we really wanted to do was find a motel and collapse, which we did . . . after doing a load of laundry.

We landed in a town called Escondido, about half an hour north of San Diego. I was again struck by beauty the like of which I had never seen before. The Grand Canyon took my breath away. The desert was a strange combination of pleasant surprise and let-down, but the mountains of California, the ones we encountered beyond the desert and before Escondido, almost drove me off the road in a frenzy of wonder and excess of joy.

At one point we were on a six lane highway going many too miles an hour (everyone *does* speed in California, and the authorities realize it, so they bank the main roads like racetracks and let 'em rip), and as we went around a curve, a vista opened up in front of us without any indication that it was coming. Mountains. Sheer. Not covered in vegetation. Gleaming. Suddenly appear right next to us along the road, and as far away as the eye can see. It is too much. I manage to control the car long enough to get to a "turn out" — a little space cut away at the side of the road for people either to rest, or gaze in amazement. And there I

stop and stare, wondering if the natives are truly immune to all this splendor. I certainly wasn't. I can close my eyes and see those mountains. The effect was almost sickening, as if I had eaten too much rich food. It was more than I could take in comfortably, more than my poor eyes could offer the brain, and the brain process. No wonder by the time we got to Escondido, all we could do was cave in.

And the lush plant life of southern California was still another sensual shock. After we overcame the mountain-inspired dizziness, we were assaulted by our very first palm trees. We had seen such things only in movies, and then, not quite the same magnificent varieties. Many of them looked like enormous super-pineapples reaching for the sky. There were vibrantly colored blossoms everywhere, even in parking lots and along the highways. All around was color and shape I had never seen before, in ravishing abundance. How nature had smiled on this land, I was just beginning to appreciate, though I had long known and loved the textures of the crowded east coast.

Every once in a while we did something that was both sensible and well-planned. We rather suspected that it would be difficult, if not impossible, to get accommodations that we could afford in San Diego proper, so we decided to shoot for something within half an hour's drive from the city. Now, part of the service provided by the AAA to its members, is the institution known as the Tour Guides, which are astonishingly well-written books which tell you where the motels are, how much they cost, how well they rate in the opinion of the AAA inspectors.

We looked on the map, found Escondido, checked it in the Tour Guide, and found a number of listings. One of them we tried, and discovered the most delightful motel we were to find throughout the entire trip. We wound up staying there for three nights, intending to leave after each night, but finding a reason to remain.

When we found that motel, surrounded as it was by trees and flowers and cleanliness unfamiliar to residents of Boston, I fired off post cards to GCN and other concerned parties, telling them that this died-in-the-wool Easterner was ready to stake a claim, and remain in Escondido forever. I really did fall in love with California (I *thought* it was California, but it turned out to be Escondido and San Diego), especially when I saw the laundromat, the supermarket and the K Mart. It was all so clean, and *inexpensive*. I was beside myself with longing to move to California, and guilt at my faithlessness to Boston's Back Bay. I had never considered myself fickle before. What was I going to do???

First I was going to do the laundry. Then I was going to have dinner. Then I was going to sleep.

And then, on the following day, Sunday, August 10, I was going to the San Diego Zoo. . . . If my editor can survive this, next time I'll tell you about the zoo, and how a large lesbian wept like a small child because the long-awaited Koala bear was not allowed on display . . .

Gay Recreational Activities Committee Presents:

## A TENNIS TOURNAMENT

To be held at the Esplanade tennis courts Saturday Oct. 20 and Sunday Oct. 21 from 12 to 4 p.m.

There will be two divisions:

Div. A . . . . . Beginners

Div. B . . . . . Intermediate players

Entries close October 15

For more information or to enter call:  
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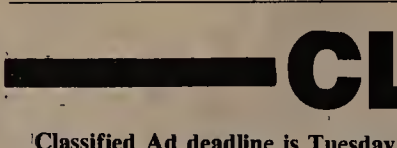
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confidentiality (by code) & supportiveness through 'The Wishing Well' magazine and services. Intro. copy \$3. Also offering Feb '80 Hawaiian Holiday. Brochures. Box 664, Novato, CA 94947. (415) 882-1111.

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### PET SCREW FOR CHRISTMAS

Pet Screw comes in its own cage complete with instructions. Over 200 thousand sold. Send \$5.95 plus 50¢ for postage and handling. Give a pet screw to your pet screw. Send check, M.O. to N.A.M. Corp, dept G, 131 Fulton Ave, Hempstead, NY 11550. (19)

## RESORTS

### LOVE FALL P-TOWN NOW \$10

P-Town is open, bars, shops, beaches!!! CARL'S GUEST HOUSE, now til Oct. 28! Pvt. rooms \$10 up. UG Student Dorm \$6. 68 Bradford St. Provincetown, 487-1650 (15)

### NOW! LADIES KEY WEST

Exclusively & intimately yours superb tropical old town homes with a very hot tub & outside shower. Full kitchens & sound systems. Center Gardens, 920 Center, Key West, FL 33040. Beverly (305) 294-8147. (14)

### PROVINCETOWN IN THE FALL

Quiet and restful, come stay at the Watership Inn, P.O. Box 918, Provincetown. Rates 40% reduction. Free continental breakfast! Near beach, restaurants and discos. (617) 487-0094. (13)

### "FALL" IN LOVE . . .

With the New England countryside. Enjoy resplendent foliage at Inwood Manor, a private guesthouse in East Barnet, VT. Breakfast included. Call Pete or Ron at (802) 633-4047. (13)

## ACCOMMODATIONS

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(617) 783-5701—5131 (35)

## PRISONERS

Lonely. Donald Scott 039787, P.O. Box 747, Starke, FL 32091. (12)

21, 5'9", 150, bl e, blk h. Like disco, swimming, movies. Larry Williams 042407, P.O. Box 747, Starke, FL 32091. (12)

Yng gay seeking correspondence & companionship w/other gays. Dennis Morrisett 041227, P.O. Box 747, Starke, FL 32091. (12)

Charles Burnside 147-935, P.O. Box 69, London, OH 43140. (12)

Yng attr Italian Libra, 26, brn h, e. John Ansani 064205, P.O. Box 158 F-257-T, Lowell, FL 32663. (12)

We get many requests from gays in prison to put pen pal ads in for them. Limited space prevents us from printing as many of these ads as we would like to, since the prisoners do not have the funds to pay for their ads. We will print more if anyone out there is willing to contribute. For each \$3 we receive we can print one more pen pal ad. Send checks to Penpals, GCN Box k92. (c)

### ATTENTION PRISONERS

**If you want us to print your ads, please write very neatly and plainly. Print or use typewriter if possible. Fancy, small or closely-packed writing is unreadable and letters so written will be discarded from now on.**

27, 6'1", slender, light brown complexion. Like sports, conversation, photography. Ralph Patmon 148-858, P.O. Box 45699, Lucasville, OH 45699. (11)

26, 5'8", 140 blk h, bl e, Tony Lee Logsdon 136-620, P.O. Box 45699, Lucasville, OH 45699. (11)

GBM, 30, 6'1" want W or B correspondent. Age not imp. Wm Boatwright 78-A-3364, Box 367, Merel Cooper, Dannemora, NY 12929. (11)

Will be released June '80, seek correspondence. Michael K. Harper 153-152, P.O. Box 45699, Lucasville, OH 45699. (11)

WM, 22, 160, 6', gd complexion, would like to correspond w/people into music, reading, etc. Allan L. Palmer 065459, P.O. Box 158, M.C.I., G-Dorm-522-T, Lowell, FL 32663. (11)

Sk sincere corres w/public. want to establish constructive ties, determined to become productive mem of soc. Will ans all w/respect. St. James Lattimore, 143103, P.O. Box 45699, Lucasville, OH 45699. (11)

33, wants correspondents. Jerry Lee Jones 134642, P.O. Box 45699, Lucasville, OH 45699. (11)

GWM wants hear frm other gays for friendship, possible visits. 24, 5'9", 160, brn h, bl e. Will ans. all. Richard Shelby F-7805, Box 244, Graterford, PA 19426. (10)

Inmate seeks meaningful & sincere relationship. Pls write Wardell Smith 149-239, Box 5500, 1582 State Rt 104, Chillicothe, OH 45601. (10)

Ohio prisoner needs correspondence, will reply to all letters. Italian born. 6', 200, likes sports, reading, people, astrology. Wants friend, needs to be friend. Joseph P. Saril 129-669, P.O. Box 45699, Lucasville, OH 45699. (10)

GM, 23, Robert Nix A-039704, P.O. Box 500, Olustee, FL 32072. (10)

Gr, soon to be released seeks friends and correspondents. Please write to her. C. Green 27914, Box 900, Jefferson City, Missouri. (12)

25, 5'7", 160, brn h & e. Like guitar & fun. Terry A Lykins F-208, 034049, P.O. Box 158, Lowell, FL 32663. (10)

23, 5'7", brn h & e, 150. Thomas Dalton A 048073, P.O. Box 158, G-462-2, Lowell, FL 32663. (10)

5'8", 155, bl e, blind h. Kenny Hutchison 067081, K-41, P.O. Box 488, Poik City, FL 33868. (10)

Seeks corres. 27, many interests incl tennis, travel, movies, reading, etc. Must be sincere, will ans. all. Eugene Price 153-926, P.O. Box 69, London, OH 43140. (10)

5'7", 138, blk h & 3, Latin. Like sports, friends. Jorge Alonso 058150-64-207, P.O. Box 221, Raiford, FL 32083. (10)

Sincere, warmhearted gay seeks friend interested in solid, meaningful relationship. Harmonious, sensuous, sexy, caring & sincere write soon. George Jackson 041307, W-3-N-7, P.O. Box 747, Starke, FL 32091. (10)

## ORGANIZATIONS

### IDENTITY HOUSE

Lesbian, gay, bl, peer counseling and groups. Rap groups: 2:30-5pm Sat. for women, and Sun. for men. Free walk-in counselling. Sun.-Tues. 6-10pm. Donations accepted. 544 Ave. of Americas, NYC. 212-243-8181.

### SUPPORT LESBIAN MOTHERS

Lesbian Mothers National Defense Fund, 2446 Lorentz Place, W. Seattle, WA 98109. (206) 282-5798. Membership \$5.00.

In New Jersey, the Gay Activist Alliance/Morris County meets every Monday at 8:30 p.m. using facilities of Untarian Fellowship, Normandy Heights Rd., Morristown, NJ. Info: (201) 691-0388.

Metropolitan Community Church of Boston, services each Sunday at 7:00 p.m. (hymn sing 6:45), 131 Cambridge St., Boston (Old West Church). Edward T. Houghton, pastor. Office 523-7664. All persons are welcome.

### METROPOLITAN COMMUNITY CHURCH OF WORCESTER

Church service at 2 Wellington St., 7pm Sundays. Potluck Supper and Communion every Weds. at 7pm. 753-8360.

### AFFIRMATION

For United Methodist Lesbian and Gay Male Concerns—New England Chapter. For more information and/or support reply to GCN Box 985.

### GAY SWITCHBOARD OF NYC

When you're in New York, give us a call for the latest information on gay and lesbian events, which bars to go to, where to stay, what group to contact, and which businesses to patronize. Call us to rap or just to say hello. (212) 777-1800, from 3pm until midnight. (20)

Sixth national conf on men & masculinity will be Oct 24-28 in Milwaukee. I'll be coordinating a bus going there. Call Ken at 628-3870, 267-7690. (12)

### D.O.B.

Support organization for lesbians, 1151 Mass Av, Camb. Old Camb Bap. Raps every Tues & Thurs 8pm. 35 plus rap 2nd W & 4th Fri, 8pm. Bi-monthly magazine FOCUS \$8.00. Monthly social & fund-raising event. Info & office hrs 661-3633. All women invited to participate. (23)

HELP! Donations needed for Bolse Seven women fired by police. Need \$15,000 to continue our court case. Mail to Bolse Women's Defense Fund, P.O. Box 2256, Boise, ID 83701. HELP! (12)

### GAY THEATRE

Wanted — other people who would be interested in starting a Gay Theatre that would be both artistically satisfying yet also keep our political needs in mind. If interested, write David at GCN Box 127. (13)

### CENT. FLA SOCIAL SERVICES

Gay Social Services has peer counseling, hotline, rap groups, bar alternatives. Join us. P.O. Box 43551, Winter Park 32793. (305) 843-2750. (14)

Reston Gay Rap Group meets twice a month, 1st Friday, 3rd Tuesday each month. Get it all together! Browns Chapel, Rte. 606, Reston, VA 22090.

### BOSTON GAY CATHOLICS

Dignity/Boston sponsors EXODUS MASS, a liturgy for gay and concerned Catholics, every Sunday at Arlington Street Church (Boston), Boylston St. entrance, at 5:30pm. For info contact Dignity/Boston, 355 Boylston St., Boston, MA 02114. Tel. 536-6518.

### NGTF NEEDS YOU

Join with the largest, fastest growing gay civil rights group in the country! The National Gay Task Force works with a professional staff on media representation, national legislation, information clearing-house, religious reforms, corporate non-discrimination statements, more! Help support our work—join now. \$20 membership (\$5 limited income) Includes Newsletter. NGTF, 80 Fifth Ave. Rm. 1601, New York, NY 10011.

### NH LAMBDA

Box 1043, Concord, NH 03301. 332-4440, 889-1416, 224-3785, 399-4927. A statewide lesbian organization, meeting the third Saturday of every month. Support, education and political action, since 1976.

## PUBLICATIONS

*Guardian*, independent radical news-weekly, covers black, women's, gay struggles and liberation movements around the world. Special offer: six weeks for \$1. *Guardian*, Dept. GCN, 33 W. 17 St., NYC, NY 10011. (c)

Before you stop trying to find a lover try us. Advice, Fantasies, Personals. Twelve issues \$10, sample \$1. *You're Not Alone*, P.O. Drawer 8398CH, Atlanta, GA 30306. (c)

**GAY SCENE** — The Picture Homophile Monthly in 8th Year of Publication. News From Everywhere; Movement News; King's Reviews (Stage, Screen, Book & T.V.); D.D.'s Best Bets; Lesbian Life; Articles; Nude Plaything of the Month; Religious News; Personals; and More. Send \$1 for sample copy, \$8.00 for 12 issues (in plain envelope) to REGIMENT, Box 247, Grand Central Sta., NYC 10017.

### GAYS IN CHRISTIAN SCIENCE

New book "The Year of the Silence" by Madge Reinhardt 8.95 cl, 5.50 pa. Back Row Press, Dept. G, 1803 Venus Ave, St. Paul, MN 55112. (13)

### THE FIGHT FOR LESBIAN AND GAY RIGHTS IN EUGENE, ORE.

Booklet includes radical analysis of '78 electoral campaign, how-to info, etc. A valuable tool. \$3, plus 25¢ postage to Gay Rights, P.O. Box 21171, Eugene, OR 97402. Bulk rates available. (12)

### FOCUS

*Focus*: a bi-monthly journal for lesbians, \$8.00 per year, \$1.35 per individual copy. 1151 Mass. Ave., Cambridge, MA 02138. Publishes fiction, poetry, reviews, essays, graphics. Editorial meetings first Monday of every other month (Apr, June, etc.) at 8pm. Call 259-0063 for info. We need writers and production people. A good place to learn how to put a magazine together.

Lesbian Feminist S and M support group has published 45 page booklet including articles on theory and politics, personal experience, reading list. \$3.00 plain wrapper. Samios #5, POB 2364, Berkeley, CA 94702. Free hanky color code card for lesbians included. (12)

# New England Bar Guide

## MASSACHUSETTS

### BOSTON

**THE BAR**  
252 Boylston St. 247-9308  
Disco dancing, mostly men.

**BOSTON EAGLE**  
88 Queensberry St. 247-9586  
Leather. Men. Thurs. Club Nite, Sunday Brunch 3PM. Movies Mon. & Tues. 8PM

**BUDDIES**  
733 Boylston St. 262-2480  
Cruise-Disco.

**CHAPS**  
27 Huntington Ave. 266-7778  
Men.

**DARTS**  
271 Dartmouth St. 536-8200  
Dancing. Mostly men.

**DELIVERY ENTRANCE**  
At The House Restaurant  
12 Wilton St., Allston 783-5701  
Men & Women. "It's Different"

**HARRY'S PLACE**  
45 Essex St.  
Dancing. Men.

**HERBIE'S RAMROD ROOM**  
1254 Boylston St. 266-2986  
Leather. Men.  
Sunday Brunch 7PM Thurs.

**JACQUES**  
79 Broadway 338-7502  
Mixed. Dancing.

**NAPOLEON CLUB**  
52 Piedmont St. 338-7547  
Dancing Fri., Sat., Sun. Men.

**PLAYLAND**  
21 Essex St.  
Men (some Women)

**119 MERRIMAC**  
119 Merrimac St. 523-8960  
Dancing. Men.  
Tues.-Thurs. Buffet 9-11PM

**SAINTS**  
(Call 354-8807) Women

**SOMEWHERE**  
295 Franklin St. 423-7730  
Disco Dancing, Mixed.  
Sunday Brunch 12-2PM

**SPORTER'S CAFE**  
228 Cambridge St.  
Men. Movies Mon., 5PM  
Sunday Brunch 3PM

**TOGETHER**  
110 Boylston St.  
Disco Dancing. Mixed.

1270  
1270 Boylston St. 261-1257  
Disco Dancing. Mixed (mostly Men)

### BROCKTON

**ENRICO'S LOUNGE**  
20 Legion Pkwy  
(617) 588-9716

**BOB'S PLACE**  
44 Centre St.  
(617) 588-9976

### CAMBRIDGE

**PARADISE**  
180 Massachusetts Ave. 864-4130  
Talking, mostly Men

### FALL RIVER

**THE SWORD AND SHIELD**  
735 Pleasant 675-1949

### LOWELL

**COSMOPOLITAN CAFE**  
511 Market St.

### LYNN

**FRAN'S PLACE**  
776 Washington St.  
(617) 595-8961

**MR. DOMINIC'S**  
34-36 Central Ave.  
(617) 595-9051

### NEW BEDFORD

**PLAYERS**  
145 N. Front St.  
(617) 993-9436

**THE MEETING PLACE**  
1447 Acushnet Ave.  
(617) 994-7674

### NORTHAMPTON

**THE GAYLA**  
Main St.

### PROVINCETOWN

**THE ATLANTIC HOUSE**  
Masonic Place  
(617) 487-3821

**THE CROWN AND ANCHOR**  
247 Commercial St.

**THE TOWN HOUSE**  
291 Commercial St.  
(617) 487-0292

MS. 247  
247 Commercial St.  
(Women)

**THE PIED PIPER**  
193A Commercial St.  
(617) 487-1527  
(Women)

**POST OFFICE CABARET**  
303 Commercial St.  
(617) 487-0098

### RANDOLPH

**RANDOLPH COUNTRY CLUB**  
(617) 963-9809

### SPRINGFIELD

**THE FRONTIER**  
19 Pearl St.

**THE PUB**  
382 Dwight St.  
**ARBOR LOUNGE**  
Washington St.

### TYNGSBORO

**DIROCCO'S CABARET**  
Frost Rd. (Rte. 3A)  
(617) 649-9186

### WORCESTER

**ISAIAH'S**  
11 Thomas St.  
**THE MAIL BOX**  
282 Main St. (413) 752-8992  
Disco, Mixed.

### NEW HAMPSHIRE

### MANCHESTER

**TUDOR CAFE**  
361 Pine St. (603) 623-9310

### NORTH CONWAY

**CAFE MUSE & CAPTAIN QUIG'S BAR**  
Main St. (603) 356-2313

### PORTSMOUTH

**SEA PORT CLUB**  
Rt. 1 Bypass (603) 436-9451

### VERMONT

**BELLOWS FALLS**

**ANDREW'S INN**  
(802) 436-3966

### BRAATTLEBORO

**FLAT ST. DISCO**  
(Gay crowd on Wed.)

### BURLINGTON

**CHARLY B. GOODE**  
15 Centre St.

### CONNECTICUT

### HARTFORD

**NICK'S CAFE HOUSE**  
1943 Broad St. (203) 522-1933

**THE WAREHOUSE CAFE**  
61 Woodbine St.

**CHEZ-EST**  
238 Columbus Blvd.  
**EVERGREEN**  
39 Webster St. 527-9895  
(women)

### NEW HAVEN

**PARTNER'S**  
365 Crown St. (203) 624-5510  
(separate women's room)

**RICARDO'S COPA**  
130 Crown St. (203) 776-6404

**THE PUB CAFE**  
168 York (203) 787-1809

**PARKWAY**  
1574 Chapel St. (203) 798-9655

### NEW LONDON

**FRANK'S PLACE**  
9 Tilley St.  
(203) 443-8883  
**SALTY DOG**  
Pequot Ave.

### NEW MILFORD

**THE ANSWER CAFE**  
235 Danbury Rd. Rte. 7  
(203) 354-7901

### WATERBURY

**THE CLUB CAFE**  
384 W. Main St.  
(203) 755-7236

### WESTPORT

**THE BROOK**  
919 Boston Post Rd. East  
(203) 226-6204

**VINCENT'S DISCO**  
925 State St. East  
(203) 227-9888

### RHODE ISLAND

### CENTRAL FALLS

**MARTY'S**  
176 Railroad St. (401) 728-5460

### NEWPORT

**THE VENETIAN ROOM**  
5 Farwell St. (401) 847-1748  
**DAVID'S**  
28 Prospect Hill (401) 847-9698

### PROVIDENCE

**CAM'S**  
Richmond St.  
**DEJA VU**  
Eddy St.  
**FIFE AND DRUM**



# CALENDAR

The deadline for Calendar Items is Tuesday at noon for the following issue.

## weekly events

### Sun

**Boston, MA** — CLOSET SPACE (WCAS AM-740). Join co-hosts Muffy Wheeler and Joe Martin and their guests at 10am.

**Boston, MA** — Gay Recreational Activities Committee (GRAC) will be sponsoring roller skating every Sunday. Call 282-9161 for details.

**Boston, MA** — Italian Lesbians Potluck & discussion on the 3rd Sun. of every month. 4-8pm. Call 776-4185.

### Mon

**Boston, MA** — Gay Light Support Group for high school and college age women who are or are considering being lesbians. Arlington St. Church, 355 Boylston. 7-9pm. Join us for raps, projects and outings.

**Morristown, NJ** — Gay Activists Alliance in Morris County meeting at the Unitarian Fellowship, Normandy Heights Rd. 8:30pm (201) 691-0388.

### Tues

**Cambridge, MA** — Daughters of Bilitis, organization for women, has discussion group every Tuesday at the Old Cambridge Baptist Church, 1151 Mass Ave. 8pm. Call 661-3633 for information on DOB activities.

**Boston, MA** — GAY WAY (WBUR 90.9FM). Join co-hosts Ann Maguire and David Socia and their guests at 8:30pm.

**White Plains, NY** — Westchester Gay Men's Association weekly rap session and social at 255 Grove St. 8-11pm.

### wed

**Boston, MA** — OUT HERE! Evening rap group organized by and for lesbian and gay youth 14-21 years old. Arlington St. Church, 355 Boylston. 7-9pm. Join us for an alternative to the bars to meet and talk about our lives.

**Cambridge, MA** — Daughters of Bilitis discussion group for women over 35 on the second Wednesday of each month. 8pm. Old Cambridge Baptist Church, 1151 Mass. Ave. Call 661-3633 for more information on DOB activities.

**New York, NY** — Chelsea Gay Association (last Wednesday only) meeting and coffee-house at St. Peter's Church, 346 W. 20th St. 924-9434.

### thurs

**New York, NY** — West Side Discussion Group. Men's and women's discussions. 26 Ninth Ave. 8:30pm. Social hour with refreshments follows. \$2 donation.

**New York, NY** — Gay Activists Alliance regular meeting at 339 Lafayette St. (near Houston) 8:30pm. All are welcome. Free!

**Cambridge, MA** — Daughters of Bilitis discussion group every first, third and fifth Thursdays of the month at the Old Cambridge Baptist Church, 1151 Mass Ave. 8pm. Call 661-3633 for more information about DOB activities.

**Cambridge, MA** — Support group for lesbians with children at Cambridge Women's Center, 46 Pleasant, 8-10pm.

**Boston, MA** — GCN proofreading and layout. No experience necessary. Come by for a few hours between 4 & 10pm. 22 Bromfield.

### fri

**Boston, MA** — GCN needs volunteers to send out the paper to subscribers. Refreshments & merriment, from 6pm on, 22 Bromfield.

**New Bedford, MA** — Support Group for Gay Women, meets at Women's Center, 15 Chestnut St. 7pm, 996-3341.

### Sat

**Boston, MA** — OUT HERE! for lesbians and gay youth 14-21 meets from noon to 5pm at the Arlington St. Church, 355 Boylston. Join us for outings, raps, and projects.

★★★★★★★★

### oct 7 sun

**Cambridge, MA** — ClearSpace Community Center emergency reorganizational meeting. New energies are NEEDED and all people who are interested in there being a Gay Community Center in the Boston area should attend. At the Center, 485 Mass. Ave., 4th floor (Central Square). 7pm. A lot of energy will be wasted if the center folds now. Those who complain about there being no alternative to the bars should shut or get off the pot.

**Boston, MA** — Chiltern Men's Basketball. Lindemann Center (Govt. Ctr.) All are welcome: beginners 3-4:30pm, experienced 4:30-6pm. Call Sturgis Haskins for more info: 227-6167.

**Cambridge, MA** — Lesbian and Gay Folkdancing at Phillips Brooks House in Harvard Yard. 12:30-3pm. Beginners welcome. For info call Michael at 492-1339.

**Cambridge, MA** — Closet Space (WCAS, 740AM) presents some of the East Coast organizers of the National Third World Lesbian and Gay Conference discussing the activities of the conference to be held in Washington, DC, October 12-15. 10am.

### 8 mon

**Brookline, MA** — Lesbian and Gay Task Force of the National Association of Social Workers will meet at 201 Winchester St. 8pm. For more information call Sue at 731-4290 or Gary at 566-6505.

### 9 tues

**Boston, MA** — Eric Rofes, GCN writer, will be on the David Brudnoy radio show (WHDH, 85AM) taking calls about the March on Washington. Call 266-1100 between 8 and 9:30pm.

### 10 wed

**Cambridge, MA** — Paul Soglin, former Mayor of Madison, WI, will be speaking on "Gay Rights Ordinances" at Phillips Brooks House in Harvard Yard. 8pm. Refreshments and discussion to follow.

**Cambridge, MA** — "Get Acquainted With ClearSpace." Special membership drive week. Visit ClearSpace Community Center for lesbians, gay men and bisexuals at 485 Mass Ave between 8 and 10pm. Cheese, wine and crackers.

**Boston** — October GCN Membership Meeting. 6:30pm. 22 Bromfield Street. Open. A short meeting to plan where and how we will meet in DC.

### 11 thurs

**Cambridge, MA** — Black Star Theatre FREE Film Festival. "Blow for blow" (French women textile worker's strike) will be shown at the Harvard Science Center Lecture Hall A at 8pm. Admission is FREE.

**New York, NY** — Gay Women's Alternative. Karen Mendelsohn will present a comedy review. Who say feminists have no sense of humor? At the Universalist Church, Central Park West at 76th St. 8pm. All women are welcome.

**New York, NY** — West Side Discussion Group. "Gertrude Stein: Her Life, Her Work." Writer Christopher Blake discusses the famed authoress. Unisex. 26 Ninth Ave. (at 14th St.). 8:30pm. Followed by a social hour with refreshments. Contribution \$2.

### 12 fri

**Cambridge, MA** — Women's Bowling Night. Meet at ClearSpace, 485 Mass Ave. We'll leave from the Center at 7:30pm. All interested women are welcome. Call 876-0215 for more info.

**Washington, DC** — The National Third World Lesbian and Gay Conference. Workshops and caucuses to establish a national network for Third World lesbians and gays to confront the issues of racism, sexism, homophobia and heterophobia among, by and against Third World lesbians and gays. 2225 Georgia Ave. NW. Call (202) 482-5400 for further info.

**Washington, DC** — Maxine Feldman and Judy Resan concert. First Congregational Church, 10th and G St. NW. 8pm. Tickets \$5.

### 13 sat

**Cambridge, MA** — ClearSpace special membership drive week. Get Acquainted with

**ClearSpace.** A community center for gay men, lesbians and bisexuals located at 485 Mass Ave. 2-4pm. Cheese, wine and crackers. Call 876-0215 for more information. ClearSpace's second year anniversary party will start at 9pm. Refreshments served. All are welcome.

**Boston, MA** — Committee for Gay Youth open rap for those who aren't able to go to the March on Washington. For lesbians and gay youth 14-21, at the Arlington St. Church, 355 Boylston. From noon to 5pm.

**Boston, MA** — Chiltern Mountain Club. Tour of the islands in Boston Harbor with author Edward Rowe Snow. Picnic at Fort Warren. Call Sturgis Haskins at (617) 227-8187 for further information.

**Baltimore, MD** — NAMBLA Conference. The ethics and problems of man-boy love and the 'scene' in various places. Trade Center. 10am.

**Boston, MA** — Max Roach Quartet, Bernice Reagon & Sweet Honey in the Rock will perform in benefit for the Boston Alliance Against Racism and Political Repression. Tickets at Strawberies and Redbook. Emmanuel Church, 15 Newbury St. 7:30pm.

**Worcester, MA** — Disco Dance at Another Way, 2 Wellington St. 9pm. Refreshments. \$1 donation.

### 14 sun

**Washington, DC** — National March on Washington for Lesbian and Gay Rights. In Massachusetts call (617) 542-7824 for transportation and housing information. Contact your state organizing group if you're willing to help with the nuts and bolts work of coordinating the various march activities.

**Boston, MA** — Chiltern Mountain Club. Day hike on Twin Mountain in New Hampshire. Call Roy Robertson at (617) 661-0996 for further information.

### 15 mon

**Cambridge, MA** — Daughters of Bilitis annual election of officers and general business meeting. 1151 Mass Ave., Old Cambridge Baptist Church. 8pm.

### 16 tues

**New York, NY** — West Side Discussion Group. "Handling Guilt," a discussion led by Barbara Zilberblat. All women are welcome. 26 Ninth Ave. at 8:30pm. Followed by a social hour with refreshments. \$2 donation.

### 17 wed

**Boston, MA** — Chiltern Mountain Club. Monthly meeting. Program on birdwatching. Arlington St. Church, 355 Boylston. 7:30pm. Call Sturgis Haskins for more info (617) 227-6167.

### 18 thurs

**Cambridge, MA** — Lesbian Liberation is having a rebirth celebration for its ongoing discussion group. 7:30-8pm munchies; 8-10pm discussion. Cambridge Women's Center, 48 Pleasant St. For further info call 354-8807.

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